THE CHURCH

AND ITS

APOSTOLIC MINISTRY

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THE CHURCH

AND ITS

APOSTOLIC MINISTRY.

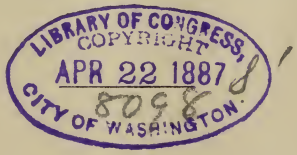
A Course of Lectures

DELIVERED IN ST. MARK'S CHURCH, DENVER, IN JANUARY, 1887.

BY THE

Rt. Rev. JOHN FRANKLIN SPALDING, D. D.,

Missionary Bishop of Colorado.



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INTRODUCTION.

The following Correspondence will fittingly introduce the Course of Lectures to which it refers :

DENVER, December 20, 1886.

To the Rt. Rev. J. F. Spalding, D. D.

RT. REV. AND DEAR SIR : In view of the general interest now being manifested in the questions of Christian Unity and the Nature of the Ministry of the Church, and in order that the Clergy and Laity may receive needed systematic instruction, we respectfully ask you, as the Bishop of the Diocese, to deliver a Course of Lectures on the Authority of the Church and her Apostolic Ministry, at such time and place as you may choose.

Respectfully and sincerely yours,

CHARLES H. MARSHALL, Rector Trinity Memorial Church.
M. F. SORENSON, Rector of All Saints' Church.
A. B. HUNTER, Chaplain of Wolfe Hall.
HENRY FORRESTER, Canon Missioner.
D. DOUGLAS WALLACE, Rector of Emmanuel Church.
ALFRED W. ARUNDEL, Rector of St. Mark's.
J. ELDRED BROWN, Principal of Jarvis Hall.
E. P. NEWTON, Presbyter in charge of S. Pueblo.
SEARLE M. WREN, Presbyter Jurisdiction of Colorado.
T. V. WILSON, Rector of St. John's Church, Boulder.
M. HONEYMAN, Rector Christ Church, Bald Mountain.
A. R. KEIFFER, Rector Grace Church, Colorado Springs.
FRANCIS BYRNE, Missionary at Littleton, West Plum, etc.
D. C. PATTEE, Rector of Christ Church, Canon City.
D. D. VAN ANTWERP, Rector of Calvary Church, Idaho Springs, and Grace Church, Geogretown.

MATTHEW'S HALL, DENVER,
FEAST OF ST. JOHN THE EVANGELIST, 1886.

Rev. Messrs. C. H. Marshall, M. F. Sorenson, A. B. Hunter, H. Forrester, D. D. Wallace, A. W. Arundel, Canons of the Chapter of the Cathedral of St. John the Evangelist, and others.

REV. AND DEAR BRETHREN: Your letter of December 20, requesting me as Bishop of the Diocese to deliver a Course of Lectures on the Authority of the Church and the Apostolic Ministry at such time and place as I may choose, is received. Though I have much less time than I should desire in which to prepare a course of lectures on the subject suggested, yet feeling with you that there is great need at the present time of instruction on the Nature of the Church, its Authority and Ministry, and the Apostolic Succession, I will gladly comply with your request, and will accordingly deliver the lectures, seven in number, in St. Mark's Church, Denver, on such evenings as may be announced, beginning next Tuesday evening, January 4th. Each lecture will be preceded by a Hymn and Collects only. Faithfully your friend and Bishop,

J. F. SPALDING.

DENVER, COL., January 17, 1887.

Rt. Rev. John F. Spalding, D. D., Denver.

REV. FATHER IN GOD: Having listened with great profit to your lectures on "The Church and her Apostolic Ministry," and feeling that if printed they would accomplish much good, we therefore earnestly request you to have them published.

Respectfully yours,
CHARLES H. MARSHALL.
M. F. SORENSON.
FRANCIS H. POTTS, Prof. Wolfe Hall.
A. B. HUNTER, Chaplain Wolfe Hall.
D. DOUGLAS WALLACE.
ALFRED W. ARUNDEL.
MELVIN HONEYMAN.
J. ELDRED BROWN, Principal Jarvis Hall.
SEARLE M. WREN, St. Mark's Church, Durango.

We concur in the above request for publication:

H. Martyn Hart, Dean of St. John's Cathedral.
Henry Forrester, Canon Missioner, Las Animas.
Amos Bannister,
Rector St. Thomas' Church, Alamosa.
T. L. Bellam, Rector Calvary Church, Golden.
D. D. Van Antwerp,
Rector Calvary Church, Idaho Springs,
and Grace Church, Georgetown.
A. R. Kieffer,
Rector Grace Church, Colorado Springs.
Benj. Hartley, Rector St. Andrew's, Manitou.
Thos. V. Wilson, Rector St. John's, Boulder.
John T. Protheroe,
Rector Trinity Church, Greeley.
O. E. Ostenson, Rector St. John's, Ouray.
Francis Byrne,
Missionary St. Paul's Littleton and West Plum.
D. C. Pattee, Rector Christ Church, Canon City.
Wm. Worthington,
Missionary Villa Grove, Saguache, etc.
Augustine Prentiss,
Rector St. George's, Leadville.
E. P. Newton, Rector Holy Trinity, South Pueblo.
Wm. M. Walton, Rector St. Peter's, Pueblo.
Geo. W. Hinkle,
Missionary Ascension Church, Salida,
and Grace Church, Buena Vista.
John Wallace Ohl,
Minister, Christ Church, Aspen.
A. J. M. Hudson, Eastonville.
Geo. C. Rafter, Rector St. Mark's, Cheyenne.
Geo H. Cornell,
Rector St. Matthew's, Laramie City.
R. E. G. Huntington, D. D.,
Rector St. Thomas', Rawlins.

To the Rev. Messrs. Marshall, Sorenson, Hunter, Potts, Wallace, Arundel, Brown, and Dean Hart, Canon Forrester and others.

My Dear Brethren: Your request for the publication of my recent Lectures at St. Mark's, Denver, on "The Church and her Apostolic Ministry," is received. Though the time for the preparation of the Lectures was altogether insufficient, yet feeling that there is great need at this time and in this jurisdiction, of the teaching they contain, I am constrained to yield to your judgment.

The questions discussed in them are coming to be "burning questions." The organization of the Church in the Apostles' times, and especially during the last quarter of the first century, and the trustworthiness of the testimony of the early Fathers and other collateral evidence, concerning the Church and its Ministry as then existing, are probably all to be subjected during the next few years, to the like re-discussion to that which has been going on in relation to the Canon of the New Testament. It is believed that just as the result of the latter discussion has been to establish the Canon on grounds not hereafter to be assailed, so it will be in the case of Episcopacy and the Three Orders. Had the author leisure for quiet study, he might endeavor to contribute something of more value upon these great questions. These lectures, however, are intended for popular instruction. Such as they are they are offered to the public in the hope that, as you kindly suggest, they may "accomplish much good." Affectionately your friend and Bishop,

JOHN F. SPALDING.

Denver, the Conversion of St. Paul, 1887.

LECTURES ON THE CHURCH.

LECTURE I.

THE NATURE OF THE CHURCH.

THERE is an obvious need at the present time of correct teaching upon the subject of the Church. The Christian Minister who feels his responsibility in declaring the whole Counsel of God must often lament the prevailing ignorance on this subject, and be deeply impressed with the importance of giving to his people sound and full instruction concerning the "Gospel of the Kingdom," which it is his bounden duty to "preach" (St. Mark i, 14). Belief in the Church is fundamental. With the loss of the Church you may lose the faith which it enshrines. The Church is the "keeper and witness of Holy Writ" (Article xx), "the pillar and ground of the Truth" (1 Tim. iii, 15). The doctrine of the Church is an essential part of Christian teaching. The creed of Christendom, brief as it is, teaches us to say "I believe in the Holy Catholic Church," after we have said, "I believe in God," in "His only Son our Lord," and "in the Holy Ghost." The Church is the Body of which Christ is the Head. The saved through

Christ are "added to the Church" (Acts ii, 47). Upon the Church rests the responsibility, through Her Ministry of the Word and Sacraments, of their spiritual nurture, their growth in grace, their preparation for their heavenly felicity. It is our duty as well-instructed Christians and Churchmen to learn what the Church is, the Notes which distinguish it, its Authority, Orders, Polity and Government, that we may know and improve our privileges, and so attain through the Kingdom of Grace, a glorious entrance into the Kingdom of Glory.

And I cannot but think that a better knowledge of the Church would help us in resisting the rationalistic tendencies of the times. The old gross infidelity of the last and the beginning of the present century has indeed disappeared from among the intelligent classes. Except among the illiterate, you will find no admirers of such writers as Paine and other like despisers of God's revelation. But you will find instead a growing spirit of rationalism. It is defended by writers of no mean ability. It allies itself with science and philosophy. It is popularized in current literature, which abounds in unwarrantable assumptions, discrediting the Bible in its supposed relations to science, the authenticity of the Sacred Books, the substantial accuracy of Bible History. The uninstructed are asked to sit in judgment on questions in the solution of which trained abilities and the deepest research are necessary. Nothing is too sacred to be questioned. No authority is too high to be brought

into doubt and practical contempt. Man is infinitely exalted. The infallibility of reason is substituted for the infallibility of the Bible. All possible problems of nature and spirit, profane and sacred, are rashly decided. God in man, rather man himself, becomes man's Teacher, Guide and Saviour.

Such destructive theories are closely connected with the loss or the forgetfulness of the true idea of the Church. They can best be corrected by restoring to the Church its true position in our religious system and life, and its rightful authority in matters of faith. Historically, the Church is before the Bible. The Bible was not given and then the Church formed in accordance with its teaching. The Church must have been first, or there could have been no Sacred Scriptures. This is true in relation to both the Old and the New Testaments. The revelation of God could not have been spoken from the opening Heavens into the ear of the world. It was given to men called out of the world, to men prepared for it, to men who would obey and keep it and hand it on to the future. The Bible is made up of the supernatural history, and special divine teaching, of the Church, in the exigencies through which God led it. What, for example, are the Holy Gospels but memoirs of Christ compiled under the guidance of inspiration by witnesses, or companions of witnesses, of the events, a considerable time after the death of Christ, for the use of the Church which was already established and widely diffused, and

long familiar with the facts they record through the oral teaching of the Apostles? What are the Epistles but letters called forth by the needs of the times to individual Churches? What are "the Acts," but the Sacred History of the empowering of the Church in its Pentecostal gifts, and of the Apostolic labors and successes of its Ministers? Primarily, the Church itself is God's Revelation. The written Word is authoritative, as given to the Church, recorded for the Church, by the Church's Ministers; preserved by the Church, proclaimed by the Church, for the Church's nurture and sanctification. Remove from beneath it its "pillar and ground," and it could only be expected that the Edifice of Truth would fall. But give to the Church the place and authority that rightly belong to it, as Christ's own Institution, with its Ministry, sent and empowered by Him for their work, with Orders, Sacraments, Rites and Government, ordained by Him or having His approval; establish the claim of the Church to be heard with its authoritative testimony, amidst the din of human controversy and the vagaries and aimless searchings of doubt, and there will be, at least among Christians, little place for Scepticism.[1] The new rationalistic Christianity will be no longer possible. Rationalistic attacks upon the Ministry, depreciation of the Episcopate and of its powers and prerogatives, denials of the Church's identity in history from the Apostles' times, are

1. Bishop McLaren's Catholic Dogma the Antidote to Doubt.

alarming symptoms, and are hailed as welcome supports, of Infidelity.

You will not be surprised, therefore, that I should be requested by the clergy, observant of these things, and should feel it to be my duty, to explain and defend the nature, authority, government and perpetuity of the Church of Christ.

In entering upon this course of lectures, it is proper to say, that I shall attempt no discussion of the contradictory theories of the Church which are held by different Christian Bodies. I shall not directly, nor farther than the argument may require it, question the claims of any. Let all stand or fall to their own Master. It might be more interesting, and more forcibly impress the truth, to subject them all to a rigid criticism and test their claims by Scripture and History. But the vague and foolish charge of uncharitableness might be raised, and a spirit hostile to free inquiry be excited. Bigotry and prejudice among weak brethren might close their ears to the truth. I deem it better, therefore, and a due regard to brevity requires it, to confine myself to the positive setting forth of the facts and truth of the case.

After so long an introduction, as a justification of the course, and a statement of the spirit in which it will be conducted, I come directly to the subject of the present Lecture, which is, *the Nature of the Church.* And my purpose is to show that the Church is a permanent divine

Society, One, Holy, Catholic and Apostolic. It is as such that we profess our *belief in the Church* in the Apostles' and Nicene Creeds. These, therefore, are the Notes, or Marks that distinguish it, by the Confession of all Churchmen in all ages.

The word means, *etymologically*, a body of men called out of the world, a selected assembly or Congregation. *Historically*, it is the people called out of heathenism, from worldly engrossments, from the slavery of sin, and who are born into the Christ-Kingdom, or organized into a society with Christ as their Lord and Head, receiving Him personally as their Redeemer and Saviour, giving Him their full allegiance, obeying His teaching, relying on His promises. They are called into this membership by the Church's Ministry and prevenient grace. They are each received in a Symbolic Rite, which is the mode of their initiation, the means of their new Birth (S. John iii, 5). They obtain privileges, and pledge obedience. They are in Covenant with God through Christ the Mediator, on the ground of His Redemptive work, through the human instrumentality of His Ministry. Responsive to His grace, they are confirmed therein, and the Spiritual gifts conferred by the laying on of Apostles' hands. And there is a further Sacrament of participation of the life of Christ crucified, of growth into Him, of nurture and sanctification. There is also therein the habitual pleading of Christ's sacrifice, and the public

and common worship, the hearing of God's word and its authoritative exhibition and application. The life of a Christian is not in individual isolation. It is a corporate life in Christ, in membership of His Body, the Divine Humanity, the medium of His Spirit working, in which with mind and heart responsive, he receives all Spiritual grace and blessing.

The Church presides over all the Christian's earthly course. She surrounds him and watches over him with all a mother's anxious care, and at last solemnizes over him the rites of Christian burial, in sure hope of the Resurrection of life. The Church in short is the Divine environment in which, if conformed thereto, he shall realize the perfection of his being in union with Christ, and at last the Redemption of body, soul and spirit in a blissful immortality.

The organized body of Christ's followers thus baptized into Him is the Church. It may be considered as local—a single congregation. It is a Church as having the Ministry, the due administration of the Sacraments and the preaching of the pure word of God. But the word is not commonly nor so properly used in this local sense. The Church is rather of a City, State or Nation, as the Church at Jerusalem, Corinth, Ephesus, or Crete, or the Seven Diocesan Churches of Asia Minor. Or it may be the whole collective Body of Christ's people, distinguished by the marks assigned to it in the Creeds. Thus it is the King-

dom which the prophet Daniel foretold would be inaugurated after the Assyrian, Medo-Persian and Grecian Empires should have passed away and the great Empire of Rome should be established: a Kingdom which the God of Heaven should set up and which should never be destroyed. This is the Kingdom which John Baptist announced as immediately at hand, which Jesus Himself began to preach in Galilee (St. Mark i, 14), and which He, its founder, compared to a grain of mustard seed, to leaven, etc., in His parables. So, too, for it is set forth and illustrated in varied language. It is the Body of Christ. It is a living Temple built up on the foundation of His doctrine. It is a vine with fruit-bearing branches. It is an army fighting and conquering under Jesus our King and the Captain of our Salvation. It is the institution built by Christ against which the gates of hell cannot prevail (S. Matt. xvii, 18). It is "the Church of the living God, the pillar and ground of the Truth."

All the references to it in Holy Scripture prove that it is Divine and intended to be permanent. I am not speaking now of the Jewish Church of which the Christian is the antitype, the continuation, the development, and which every one who receives the Old Testament believes to have been Divine in its origin and divinely guided in its history. I am speaking of the Church of the New Covenant. It is founded by Christ. It is purchased by His Blood. It is vitalized and energized by

His Spirit. He ordained and appointed and qualifies its Ministry, and provides for their succession and perpetuation. He instituted its Sacraments, and gave for its guidance the Word of Truth. He intended it as the Spiritual Home of God's children, the School for their training, the instrumental means of their salvation. He intended, moreover, that the Church as His Body should represent Him in the world, should be through the Word and Sacraments the extension and perpetuation of His incarnate life, should continue the work which He "began to do and to teach" (Acts i, 1), and of which He laid the foundation in His Death, Resurrection, Ascension and Pentecostal gifts; that it should assimilate unto itself all that its leaven could penetrate; that it should be the conserver and teacher of all the Truth, the great instrument of civilization and progress, of the elevation, the social and individual improvement of men, and the regeneration of the world.

I need not assist you to make the inference at this point that this society is unique in character. Men may organize societies for good purposes, but they can be in no way identical with *this* society. Such societies may be formed for the circulation of the Scriptures and religious books, for the planting and support of missions, for the defense and propagation of particular doctrines, for the spread of what is deemed to be Christianity. But no such Society organized by good men, no aggregation of

such societies is *the Church of Christ*. In no respect can such an identity be predicated.

We come now to the Notes of the Church given in the Creeds. First, it is ONE. Christ, the Head, has not many Bodies, but one Body. It has many members, and all have not the same office, but they all contribute to the increase and usefulness of the Body. So the Vine is one. The Temple is one. Indeed, all the Scripture representations of the Church involve its Unity.

Since the Church has been broken into many schisms in the progress of its history, and as we see it to-day seems to be sadly divided, a distinction has been drawn between the Church, visible and invisible; and the Unity of which the Scriptures and the Creeds speak, is by some held to be true only of the latter. Such a distinction is clearly possible. It was made by many of the Reformers and later Anglican Theologians. But they generally mean, by the Church invisible, the Church Expectant in Paradise, or Triumphant in Glory. With some, also, it signifies that secret, elect number known only to God, who will persevere unto the end, and who may be conceived of as one with the Church of the departed. They are a Church within the Church. They are those whose names are written in Heaven. Such theories may be consistent and unobjectionable, as held by the Philosophic theologian, if held only as theories. It must be said of them, however, that they are modern. They were un-

known till the sixteenth century. But it must not be supposed that any such ideal, invisible Church is the Church we read of in the New Testament. The Church to which we are "added" by Baptism is a definite organization, with definite officers and administrations, to whose keeping the Word of God is intrusted, to which promises are given with injunction of duties, which regularly meets for common worship and Christian instruction, and the pleading of the Sacrifice of Christ, which has powers of discipline, which is aggressive and Missionary in character, and has been often exposed to persecution. Such a Church cannot in the nature of the case be invisible. The invisible Church is only an idea. It cannot be an Institution in the world. It cannot have a history. It must be, therefore, the Visible Church that is One, Holy, Catholic and Apostolic throughout the world and in all ages. So much for the fact of its Unity. Its nature will be seen more fully from the other Marks that distinguish it.

2. The Holiness of the Church needs but a word of explanation. It is not meant that all its members are inherently holy. The tares and the wheat grow together, not to be separated until the harvest. The Gospel net gathers in good and bad fishes. But the Church is Holy in origin, purpose and end. It is Holy because its Head is Holy. Its life is from the only Source of Holiness. All its instrumentalities for the fulfillment of its objects are Holy. The Holy Spirit is its vital breath and inspi-

ration. It is One in Christ in Whom it lives and Who is in it the hope of glory. The Scripture passages which directly and indirectly assert the Holiness of the visible Church are numerous and must be familiar to students of the Bible.

3. The Catholicity of the Church is less understood. The term "Catholic" was first applicable to the Church for this reason: The Jewish Church was *national*, it was intended only for the Jewish people. But the Christian Church was intended to embrace both Jews and Gentiles in one Body. It was to be general, universal. In this sense the Epistles of SS. James, Peter, Jude and John, written to Christians generally are called *Catholic*, or as our version has it, *general* Epistles. But in process of time "Catholic" came to mean very nearly the same as Orthodox. During the first five centuries, heresies arose and resulted in various schisms from the Church. The small or large, generally unorthodox bodies thus created, were *Sects*. They were *split off* from the Main Trunk. Each might preserve more or less of sound doctrine. Some might be substantially Orthodox. They might retain the Apostolic Ministry. But they had broken the Church's Unity, and *Catholic* designated the *One* Church, the Church in contradistinction to the sects which had severed themselves from its life, which, after a longer or shorter period, lost their vitality, became secularized, and merged into the world. The Catholic Church was the One Church throughout the world, em-

bracing many national Churches, each with its various Dioceses, all preserving with each other an unbroken communion and fellowship. The Church then in any country, town or city, in communion with the general undivided Church, would be the Catholic Church of the place, and the Faith held by it was the Catholic Faith. The schism between the East and West, which, because complete and final in the eleventh century, was the utter disruption of Catholic Unity. The Western Church, with Rome as the centre and bond of Union, claimed exclusive Catholicity, while the Eastern Churches, reaching back to Apostolic times, and holding firmly the Catholic Faith, and under the government of the Apostolic Ministry, called themselves Orthodox and Catholic. The Reformation in the sixteenth century divided the West. The National Catholic Church of England reformed itself, declaring its independence of the Papacy. So did Sweden, and Denmark, and Switzerland, and Germany, but in the three latter the Apostolic Ministry, which had been deemed essential, could not be retained as was then generally supposed, without communion in what were felt to be corruptions, which were uncatholic and soul-destroying. The Catholic Faith, it was believed, could only be preserved by separation. The loss of the Episcopacy was deplored, but was regarded as only temporary.[1] But the non-Episcopal Churches of the continent have been Catholic only so far as Orthodox in

1. See Palmer on the Church. Chap. XII., Sec. IV.

Doctrine, and with the loss of the Episcopacy, Catholicity of Doctrine has been imperiled.

The crime of breaking the Unity of the Church lies chiefly at the door of Rome. The theory of Rome being the Mother and Mistress of all Churches and of the Pope's supremacy in all Christendom was uncatholic. It was unknown as a Dogma till the time of Hildebrand in the eleventh century. The additions to the Faith in the Creed of Pius IV, imposed on pain of Anathemas, were all uncatholic. Corruptions of practice, such as the sale of indulgences, were even harder to bear. The Reformation was *necessary*. It was in the air. It was inevitable. No fair-minded student of the History of those times can withhold his sympathy from Luther, Melancthon and other Reformers, especially in their early efforts at reform. The Eastern Churches, though not of the progressive races and lacking powers of self-propagation and Missionary life, we believe to be more Catholic in other respects than Rome which arrogates to itself the title. But by the Canons of Catholicity in the early Church, before the separation of the East and West, the Church of England and her daughter Churches of America and her colonies, are the most truly Catholic of all existing Churches.

The received doctrine of Catholicity has become considerably modified in the course of History. The Catholic Church in the general sense is the aggregate of Churches which hold the doctrines of the ancient Creeds and preserve

through unbroken succession of the Ministry, an Apostolic organization and historical identity with the primitive Church. An actual intercommunion must not be held as esssential, so there be a willingness for such interchange and fellowship as soon as the causes which have interrupted it and rendered it for the time impossible, are removed. Thus, efforts have been made on the part of our own and the English Churches for intercommunion with the Churches of the East, which are believed by those who have most carefully examined the questions involved, to present no insuperable obstacles to the mutual recognition of brotherhood and the interchange of offices of love. Our own Church, through its College of Bishops, has recently laid down the essential conditions on which the members of Protestant Communions may return and be welcomed to Catholic Unity. It is deemed sufficient if they hold the Holy Scriptures as the Word of God, and the Catholic Faith of the Apostles' Creed and that of Nicæa in their Catholic interpretation; the two Sacraments of the Gospel, Baptism and the Lord's Supper, administered duly in matter and form; and are willing to receive the historic Episcopate with all that is essential in it, which, of course, includes Confirmation, Ordination, and a moderate, canonical Episcopal regimen and superintendency. Less than these things could not be asked. They are the minimum of things deemed essential. Favorable responses will doubtless come in time. May the Lord

hasten the time, when they "all may be one, as Thou Father art in me and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent me" (S. John xvii, 21).

All are members of the Holy Catholic Church who have been baptized with water in the Name of the Holy Trinity. *All Churches* are Catholic in which the pure word of God is preached and the Sacraments administered according to Christ's ordinance, in all that is requisite or necessary to the same, by those who have been duly commissioned. There may be wide differences of usage and of ritual, and of theological opinions outside of *the Faith*, which is not of opinion merely, and a true Catholicity be in no wise put in jeopardy. *Catholic never means "charitable," "liberal," or "latitudinarian."*

Lastly, the Church is Catholic now as in primitive times in distinction from Sectarian. A Sect is, strictly speaking, a body which unduly magnifies some special doctrine for the sake of which it was led into separation, and which makes this doctrine a test of orthodoxy and a term of Communion. Often other important doctrines are left out of view. A true doctrine, held and emphasized without regard to the analogy of the Faith, may become almost, if not quite, a heresy. Sometimes the peculiarity of the Sect is simply a denial. There is something you must *not* believe, if you would become a member. You must *not* believe the Deity of Jesus Christ, if you would

join a Unitarian Society. You must not be a Calvinist, if you join the Body whose fundamental tenet is Free Will. If you would join any Sect of Baptists, you must not believe in infant Church membership. Catholic is comprehensive. A Church that is Catholic cannot exclude repenting sinners, trusting in Christ and professing to "believe all the articles of the Christian Faith as contained in the Apostles' Creed." The Catholic does not exalt non-essentials into fundamentals. A Catholic Church makes no new terms of Communion. It receives all who would be received by Christ. If any Church, as the Roman, does not do this, its Catholicity is so far imperfect. It stands on Sectarian ground. No Sect, as such, can be Catholic, for no Sect could embrace all true Christians. This comprehensive character is essential to true Catholicity.

Shameful, indeed, it is that true American Catholics should disown the name! Why should we concede to another Communion its exclusive use? Let us always claim and maintain our rightful heritage of Catholicity.

4. As to our last point a definition must suffice. The Church is Apostolic, as "continuing steadfastly in the Apostles' Doctrine and fellowship, in the breaking of bread and in the prayers" (Acts ii, 43). The Doctrine of the Church as the Apostles received it, and as once for all delivered; fellowship in the organization which they established, as the Lord, before His ascension, taught them when "speaking of the things pertaining to the Kingdom of

God" (Acts i, 4), and as His Spirit guided them, bringing His words to remembrance, and determining their application; participation of the Sacramental elements by which we feed upon His Body and Blood; and the public service of Common Prayer and Liturgy after Apostolic precept and example: these mark a Church's Apostolicity.

I have detained you long, but less could not be said on such a subject.

In conclusion, I would remind you that the glory of a Churchman is in being truly a Christian. He may belong to a Church which is Holy, Catholic and Apostolic, and one with the Church which was gathered at Jerusalem, in an unbroken succession through the ages, and yet fail of Salvation at the last. He may belong to the narrowest and most heretical of Sects, or may be of a Church that is well nigh apostate, and yet be chosen of God to be crowned with those who "come up out of great tribulation." You belong to a Church which has every mark of the true Church of Christ. It is an exceedingly precious privilege. The results should be seen in your lives. It will all be in vain that you call yourselves Catholics, or by any other name that might seem to recommend you, if you are not in living union with Christ, and if you do not love and serve Him.

LECTURE II.

THE AUTHORITY OF THE CHURCH.

THE Church of Christ is a visible Society, divine in origin and character, One, Holy, Catholic, and Apostolic. Its founder is Jesus Christ. He is its Head. His Spirit is its life and sanctification. He gave it its Scriptures, instituted its Sacraments, appointed and qualifies its Ministers. The final cause or end of the Church is the regeneration and salvation of mankind. It is Holy, because endowed with the instrumentalities for making men holy. It is Apostolic, because built on the foundation of Apostles and Prophets, Jesus Christ Himself being the head corner-stone. And other foundation, in doctrine, polity, organization, can no man lay, or any body of men, however excellent their character or their objects, than that which is laid, which is Jesus Christ in His Incarnation, Death, Resurrection and Ascension. It is Catholic, because not intended for a single nation or people, but for all; because it is the conserver and teacher of the whole Faith, which is adequate for the salvation of all; because it is comprehensive in character, not narrow and sectarian, and intended to embrace the whole family of God's elect children. It is *One*, because it is Christ's Body; because it was founded as

One, with one Lord, one Faith, one Baptism, one God and Father of all, Who is above all, and through all, and in you all (Eph. iv, 5, 6), and "one hope," one end, one object in the world; because all its branches have the same essential organization, the same union with Christ, and the same Life.

Of all the notes of the Church none present any peculiar difficulty except that of Catholic unity. The facts seem to contradict the only theory that it is possible to deduce from the Scriptures, or that is at all compatible with their teachings.

An illustration may, however, make the real unity of the Church clear to us: To understand *how* the visible Church is One, represent it to yourself as a goodly tree, "the goodly cedar of Apostolic and Catholic" Christianity embodied in its Apostolic form and organization. The grain of seed planted by Christ has germinated. It has grown. It is firmly rooted in the soil. Its single trunk rises majestically towards the heavens. On every side its divergent branches spread abroad. Each multiplies into innumerable boughs, with branchlets, twigs, leaves and foliage, budding and bearing fruit. The root is the Faith of Jesus Christ, the Son of God. Its trunk is Jesus Christ, God-man. Its main branches are represented in the twelve, in the results of their teaching and Apostolic labors, and St. Paul and his Apostolic associates and companions. It spreads forth in their successors and the

Churches they founded. On one side are Greece, Rome, Spain, Britain. On another are Egypt, Alexandria, Carthage. On another are Jerusalem, Antioch, Constantinople. In every direction branches shoot forth, all deriving their life from the root, all from the same great trunk. You will perceive that the tree is one, however many be the branches. They may grow far apart. There may be no direct interchange or immediate actual fellowship of branch with branch, and bough with bough. Yet all live by the same life. The same root bears and sustains them. They are all parts of one and the same tree. There may be limbs on the tree, of which one side is dead or decaying. Whole branches may lose their vitality. The life sap from the root may no longer circulate in them. Their foliage falls. Their fruit withers. They cease to be parts of the tree. They will fall off, if they are not pruned away. On another side parasite plants may gather. They live upon the tree, but their life comes not from it. They represent the Corruptions which cling to parts of the Church which are otherwise Catholic and Apostolical. Yet even here, so far as these branches live and flourish, they are true branches of the one Tree. Again, there may be branches widely different in their character. Some are large, some small, some gnarled and crooked, and without external grace; and others are thrifty, graceful and beautiful. They are one in the life by which they grow and flourish.

The life of the branches is chiefly in the doctrines that relate to the person and work of Jesus Christ and in the Holy Ghost. It is but in small measure in usages or rituals, and only as these have life in them as being grounded in or conformable to Holy Scripture; it is not even in polity, except as it is Apostolical and so conserves the Apostolic Faith. I greatly doubt whether there was ever a necessity which would justify even a temporary abandonment of Episcopacy. And yet loyal members of the English Church and even the most strenuous asserters of the divine origin and authority of Episcopal Government, acknowledged the Continental Churches to be true branches of the Catholic Church, albeit in a measure defective, and cherished them as Christian Churches, and held for a time occasional communion with them.[1] But this was on the ground of the belief that the loss of Episcopacy was temporarily unavoidable, but that it would be secured again in less troublous times, according to the hope and purpose more or less distinctly avowed, of the best of the reformers.[2] It is different, however, when the abandonment of Episcopacy has been wilful;[3] when it is justified by no apparent necessity, when separation involves a gratuitous rending of the one Church of Christ. If you cut off a branch from the Apostolic Tree and plant it

1. Palmer on the Church. Chap. XII.
2. Haddon's Apostolic Succession, pp. 169–76.
3. Palmer. Chap. XIII.

in the soil, it may live and flourish for a time, it may grow and bear fruit, but it is no part of the original Tree. Such are man-made Churches for the conserving and propagating of, it may be godly and true, opinions.

So much by way of recapitulation, and to show more clearly the nature of that unity which is a necessary mark or note of the Church. We are now prepared to advance to the next topic which belongs to our general subject. We are to speak now of the *Authority of the Church.*

Among those who take a low view of the Church, who look upon it as human and in no way divine, who regard it as only a voluntary Society, of which Christians may or may not, in their own discretion, become members, its authority is seldom thought of. It would, however, even then, have a human authority which would be real and binding. It would decide upon its own principles and their application. It would admit and exclude members. Everyone joining it must accept its obligations, and be called to account for any violation of its principles and rules. Every member, in a question of doubt, must yield his opinion to the decision of the Society. Its Constitution and principles must rule with all who have accepted them. The majority must govern the individual.

But the Church is not a voluntary Society, formed by men like-minded in opinion and agreeing in Faith. It stands on no earthly basis. It is for no temporal or earthly purposes. It is Christ's Institution. It is His Incar-

nate Life extended ; His Divine Humanity on earth. It is His Body. Or otherwise stated, it is the Association of men born into His Kingdom, chosen by Him, bound to Him and to each other in a covenant which He procured and of which He is the Mediator, having heavenly relationships, for ends which look forwards into eternity. It must, therefore, have an authority above that which it would have as a mere social organization—an authority which, like itself, is Divine. It must have powers vested in it for the purposes for which it exists. Otherwise it could not act. Its attempts at action, according to its principles, would be nugatory.

This point is of very great importance. I desire to make it perfectly clear. If it were merely a voluntary and secular institution, its action would be limited to the things of earth. Its powers would be only such as could be intrusted by those agreeing in its establishment ; only such as belonged to its members as individuals, but which they consented to give up to the exercise of the body. It could govern only by previous consent. Every act looking beyond what was involved in the Compact would be attempted usurpation and would fail of its effect. It would have no right to proclaim the message : " He that believeth and is baptized shall be saved, but he that believeth not (disbelieveth) shall be damned " (S. Mark, xvi, 16). It would have no right, neither could it without profanity pretend, to offer eternal rewards nor threaten

eternal penalties. It could not claim to be the absolute, exclusive teacher of the Truth. It could not say: This Gospel of ours is the only Gospel. Every other Gospel is false. He who teaches any other is a deceiver. Let him be Anathama Maranatha (1 Cor. xvi, 22). If the Church be not Christ's own Church, if its authority be not from Him, an antagonistic Church with an antagonistic Gospel to His, might be conceived of, as having equal claim upon the reverence and submission of mankind.

No such impotent organization as could be made by man is the Church of the living God. When He chose and appointed His human instruments for the establishment of His Institution, He empowered them fully for their work. He addressed them in terms which on the lips of a man only would be nothing less than blasphemy. "All power is given to me in heaven and in earth." (S. Matt. xxviii, 18). "As my Father hath sent me even so send I you." (S. John xx, 21). Go ye, disciple all nations, "teaching them to observe all things whatsoever I command you, and lo I am with you alway, even unto the end of the world." (St. Matt. xxviii, 20). Never before were powers so magnificent, so general, so all-comprehending, so Divine, conferred upon mortal men. You will observe that these powers were given to the Apostles in their official capacity, to the Apostolic office as continuous. They were given to them as officers of the Church. They were given to the Church which acts in its Rulers.

They were given for all time. They were to be exercised by the Apostles and those who should succeed them in the Apostolate: for the objects for which they were given would require their constant exercise till the end of the dispensation. Jesus Christ is with His Church and "with His Ministers of Apostolic Succession" [1] through all the History of the Church, to make good to it the gift of powers with which He originally endowed it. "For lo, I am with you alway, even unto the end of the world."

It was in reference to a part of the same gift of power, to be continued in like manner, that He said to an Apostle on another occasion: "I will give unto thee the keys of the Kingdom of Heaven" (St. Matt. xvi, 19), and again to all of the Apostles: "Receive ye the Holy Ghost; whosesoever sins ye remit, they are remitted unto them, and whosesoever sins ye retain, they are retained" (S. John xx, 22, 23). And the Apostle Paul was authorized in the Great Commission, the Charter of the Church, which, though not spoken to him personally, was derived to him as to all the successors of the original twelve, and in their measure to all orders and ranks in the Church, to speak as he did by inspiration, of "the Church of the Living God, the Pillar and Ground of the Truth."

The powers of the Church are wholly Spiritual. They are such as can only belong to a purely Spiritual Society. Our Lord was a King, and His Church is a Kingdom. But

1. Prayer in Institution Office.

He explained to Pilate, on His trial for disloyalty to Cæsar, "My Kingdom is not of this world" (St. John xviii, 36). The Church can have no civil power or authority. The Church of Rome, in claiming it, has degraded itself so far as it could, while preserving the marks of a true Church, into a secular and human government. So far as it has exercised civil jurisdiction it is indistinguishable from a State. It is now shorn of its temporal power, it is hoped, never again to be restored.

The Church cannot intermeddle in any matters belonging to the State. If the State should command what God has forbidden, or forbid what God has enjoined, the Church as such must not resist the enforcement of law. But her people must not for a moment hesitate to refuse obedience and to suffer the consequences when the alternative is to obey God or man (Acts iv, 19; v, 29).

The Church has nothing to do with politics, unless it can be shown that politics are in some way spiritual, and are part of the agencies for the saving of souls or the edification of believers. She has no right to interpret human laws, unless they concern her. She cannot lend her influence in favor of any party, nor assist in the election of candidates for civil office, nor soil her pure garments by improper contact with the concerns of this earthly sphere.

The Church and the State have separate provinces. They cannot conflict when each confines itself to its

proper action. They will then lend to each other a mutual support. The Church may ensure a nation's safety. The State must give to the Church its effectual protection. But the union of the two is unauthorized and harmful.

What, then, are the spiritual powers of the Church intrusted to it in the beginning, secured to it forever, and necessary to the due exercise of its functions and the fulfillment of its work? What are the things in which it hath authority?

I do not undertake to give a complete detailed enumeration. We may include all that is essential in the power of the Keys, including the power of Government and Discipline, the power to decree Rites and Ceremonies, and the power to declare and define the Faith.

1. The power of the Keys is so called, because its legitimate exercise is in the admission or exclusion of sinners to or from the privileges of the "State of Salvation." The origin of the expression is in our Lord's declaration to St. Peter on the ground of His confession of the Faith of Jesus Christ, the Son of the Living God, the Rock on which the Church was to be builded: "I will give unto thee the Keys of the Kingdom of Heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven" (S. Matt. xvi, 19)—a power which was conferred upon all the Apostles on subsequent occasions in the

same words, or words of the same import (St. Matt. xviii, 18; St. John xx, 22, 23), and which, though rightly considered as belonging to the Church, is to be exercised by its commissioned officers. It is the power to administer the Holy Sacraments, which carry with them, to worthy receivers, complete remission of sins. It is the power to determine upon the qualifications of admission into the Church with all its privileges, which involve eternal Salvation, and to judge of the offenses for which members may be cut off from Spiritual Communion and consigned to uncovenanted mercy, and to pronounce sentence accordingly. The ambassadors of Christ, on behalf of the Church, are authorized to treat with sinners, to offer God's pardon to all who shall deserve it, to denounce God's threatenings upon all who shall render themselves obnoxious to it. And nothing is more certain than that whatsoever they do, as the agents of their Master and in conformity with His will, is ratified in heaven.

The Church is indeed governed by Jesus Christ, through the immediate agency of the Holy Ghost. But there was the necessity for human governors to represent Him. They are made by Jesus Christ His own vicegerents. Their authority is defined, their powers specified. They bear rule, and treat with men, and persuade and command them, in Christ's stead. It is, therefore, required that ye should "obey them that have the rule over you, and submit yourselves, for they watch for your souls as they that must give account" (Heb. xiii, 17).

Always and everywhere there would be need of discipline. There was much lawlessness even in the Apostles' times, and they so dealt with it as to leave us precedents and examples. We are living in an age and country in which there is an excessive development of individualism, the tendency of which is to undervalue authority, and to disparage the powers that are ordained and needful for the restraint of action based upon lawless opinions and unruly wills. Independency in Church government has much to answer for. Congregationalism in Parishes naturally leads to positions of insubordination towards the Diocese and the National Church. The General Convention is our supreme legislative authority. The Diocesan Council is subordinate, but has full powers in its sphere. The Parish is but a part of the greater whole. The Diocese makes the Parish and governs it. But the spirit of independency, which, in the Church, generally means disloyalty, tends to a reversal of this order. It assumes self-government, which is rebellion. It would set at defiance the laws which give it existence and under which, in due subordination, it is legitimate, and may be in the highest degree useful and beneficent. How often law-breakers justify themselves by denying the law or the legitimacy of the authority that should enforce it!

But the Church cannot give place to the despisers of her authority and disturbers of her peace. A sound public opinion may do much to restrain the disloyal and the

insubordinate. But if the purity and good order of the Church demand the discipline of offenders, the power vested in the Church for this purpose must be evoked, however loud may be the outcry against it, and however the enforcement of the law may be denounced. They who bear rule, no more than they who teach, can be man-pleasers. The Apostles did not fear the powers of this world when called upon to denounce or to judge and punish the evil doers. St. Paul, "with the power of Jesus Christ" delivered an offender "unto Satan for the destruction of the flesh" (1 Cor. v, 5). Alexander, the coppersmith, did him much evil and he denounced against him the Divine judgment "in the day of the Lord" (2 Tim. iv, 14). Hymeneus and Alexander made shipwreck concerning the Faith and he "delivered them unto Satan that they might learn not to blaspheme" (1 Tim. i, 20). Diotrephes set himself up against the Apostle of love, taking advantage doubtless of his mild and gentle rule, because "he loveth to have pre-eminence." Wherefore the Apostle, who, when aroused by a just occasion, had still something of the spirit of a Son of Thunder, adds this scathing condemnation, which has forever doomed this selfish, self-sufficient egotist and all like him in the Church: "If I come I will remember his deeds which he doeth, prating against us with malicious words, and not content therewith, neither doth he himself receive the brethren and forbiddeth them that would, and casteth them (would if he could cast them) out of the Church" (3 S. John 9, 10).

2. The Church hath also power to decree Rites and Ceremonies, which shall be binding on all her members. This power can now be exercised only by the General or National Church. It is only in things of local concernment that the local Parochial Church may act, such as the number and times of public service, special offerings and methods of beneficence. As instances in which the Church of the Province or Nation may rightly exercise this power always in such ways as are conservative of the Catholic Faith, are the following: The imposing of a Liturgy and set forms of Common Prayer, and the offices for Baptism, Confirmation, Marriage and Burial; the consecration of Churches; the institution of Ministers, etc., and the setting forth of rules or laws regulating the performance of Divine Service and the various offices that are necessary. Things, in themselves indifferent, may be prescribed, and being prescribed, they cease to be indifferent. Such are Ecclesiastical Vestments, the Sign of the Cross, etc.

It has been maintained by some sectarians that the claim of such power is usurpation, Holy Scripture affording in all such things an infallible guide. But in practice they have not been able to conform to their principles. They have invariably adopted rites, usages, ceremonies without precedent or rule of Scripture. There was never a Sect in Christendom which did not actually bind its members and guide their consciences in matters of this sort. And hence among intelligent people the objections to such claim of authority are now generally withdrawn.

The directions of Scripture are manifestly insufficient for the uniform conduct of public worship. They are always general: "Let all things be done decently and in order" (1 Cor. xiv, 40). The Church alone can decide for the individual what is decent and orderly. What confusion would result if each were left to his own taste or judgment! What perplexing varieties of gesture, posture, dress and ornaments! Full liberty of individual choice would run into license, proving that it ought to be restrained. Authority in all such matters belongs to the Church. She has always claimed it, and her claim must be accorded. She is the rightful judge of what is proper and edifying. We must submit with glad mind to her reasonable decrees.

3. We come finally to the authority of the Church "in Controversies of Faith," and in determining what is to be believed as the teaching of the Holy Bible.

We must, first of all, ask this question: How is it that we have the Holy Scriptures? They were written by the Church's leaders, prophets, evangelists, apostles, by inspiration of God. They were given to the Church. They were put by the Church to their present use. They were separated by the general mind of the Church from the numerous spurious writings, of which some are extant. It was settled and determined without conferences or canons that the Books we receive were canonical and authoritative. Subsequently this general agreement was confirmed by the unanimous

voice of her Councils. It is a mischievous error of fact that prevails in some quarters that the Council of *Laodicea* or any other Council gathered together a vast mass of writings, all purporting to be Apostolic, and by its authority separated the inspired from the uninspired, the true from the false. The Councils stamped as canonical the writings of which there had been no doubt, or no reasonable doubt, in the Church (Article vi, last clause). The Church, by general consent, put her *imprimatur* upon these Sacred Books which she believed to be the Word of God. She has sedulously kept, and handed on and propagated the Word as intrusted to her. She has translated it into the vernacular of the people to whom she gives it. All English speaking Christians receive the Bible in the version set forth by authority of the Church of England. This is to us the Church's Bible.

And whence did we learn the Faith of Christ? We did not first study the Scriptures and find it therein. Had we attempted to do so, in our self-sufficiency we might have found doctrines widely different from the truth. The Scriptures might have been made to teach us, simply what we had held before, and confirmed our ignorant prepossessions. The Bible is, indeed, the Rule of Faith. Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the Faith or be thought

requisite or necessary to salvation (Article vi). But how are we to know what the Bible teaches? How is it to be interpreted? "How can I understand except some one should guide me?" (Acts viii, 31). Without some guide or other, every individual might have his own doctrine. Private interpretation, without the helps provided and accessible, would lead to infinite diversities of belief. In the nature of the case the Church which preserves for us the Bible must teach us its truths, and explain, enforce, and apply them.

They who disclaim such guides always possess and use them. They are found in Confession of Faith and Catechisms, and even in the systems and treatises of theologians. Exclaim as they will against traditional interpretation and belief, they are not independent of them. Think of the potency of the traditional influence of the teachings of St. Augustine, or Thomas Aquinas, or Calvin, or Luther! Thus evident it is that people do not generally derive their views of Christian truth directly from the Scriptures, but from parental training, from their Pastors and masters, and the general associations of the school of religious thought in which they are born and educated.

The guides we follow are the Apostles' and Nicene Creeds, having the authority of the undisputed General Councils and of the universal assent of Christendom. Subsidiary to these, but of the highest force and efficacy, are the various offices of the Book of Common Prayer. The

Church Catechism is set forth for the express purpose of teaching authoritatively the essential truth and the chief principles of the Gospel to the susceptible minds and hearts of youth. The great Divines and Doctors of the Church have given their more or less authoritative elucidations and interpretations of these documents, and shown how all their teachings rest upon or are conformable to Holy Scripture. Whatever men may say, they do not get their religion from the Bible only. They get it from the traditions of the school of religious thought about them, and their religious associations, and afterwards confirm it by the Scriptures, and these are read with the help of interpreters who are supposed to have authority. This illustrates the reasonableness of appealing to the authority of the Church in determining the essential meaning of the Bible. The Church is divinely constituted the religious teacher of her children. She must have authority to teach or she cannot preach, nor take cognizance of heresy, and exercise her powers of discipline in the condemnation of error. Without such authority the Church cannot be "the keeper and witness of Holy Writ" and "the pillar and ground of the Truth."

The Church cannot impose new articles of Faith. Theology is not like a natural science, to which new truths are added as they are discovered or generalized from facts before unknown. The entire Faith was delivered to the Church once for all. There is doubtless a true doctrine of

development, but not, as Newman held, by accretion of additions. Nothing can be evolved which was not first involved. Nothing can be developed which was not in the original seed or germ. What was involved in the original deposit has been brought out more distinctly and more clearly apprehended, through conflict with error and varying circumstances requiring new applications. As Bishop Butler suggests, "the whole scheme of Scripture is not yet fully understood." "It is not at all incredible that it should contain many truths as yet undiscovered."[1] At the same time, it must be held with Tertullian, that what is new in Theology is not true. Novelty and neology mean much the same thing, and are too often synonymous with heresy. The testimony of the Church as to what in all ages and everywhere has been believed for truth is to be received as decisive — "*quod semper, quod ubique, quod ab omnibus, creditum est.*" The voice of a local Church is not enough. A National Church can decide only for its members. The Church in a particular age may have been in partial error, or have left some truths in practical abeyance. "As the Church of Jerusalem, Alexandria and Antioch, so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of Faith" (Article xix). But the Supreme Authority under Christ is in General Councils and universal consent.

1. Analogy, Part II, Chap. III.

We conclude with two practical reflections. The first is the obvious duty to "hear the Church" (St. Matt. xviii, 17). Do not set up your own private opinion as authoritative. Seek the truth earnestly, but in humility and deference to a wisdom superior to your own. Be devout, humble, prayerful learners in the School of Christ. Stand in those relations wherein the promises and the covenant are yours. Herein you may surely grow in grace and in the knowledge of Christ, for herein you are taught of God.

Finally, you have in the Church all needful guarantees of sound instruction. We do not ask you to believe this or that because some distinguished divine has discovered it or proved it by argument. We do not ask you to rely on our own individual thoroughness of research or subtlety of argumentation. We only ask your assent to the fundamental verities taught by the Church herself, the source of which is in Revelation and which have been "always and everywhere" received in the Church. Your faith is that of "the Church of the Living God, the pillar and ground of the Truth," and in this Faith you may stand secure, whatever the controversies and vagaries of religious opinion around you.

LECTURE III.

THE MINISTRY OF THE CHURCH.

IF Christ has in the world one great Catholic Institution, and if this Institution has authority to act for Him, to represent Him, and to carry on His work, it would seem to be obvious that it must have its officers appointed by Him with their various grades and functions, for efficiency of government, for accuracy and thoroughness of teaching; through whom its legitimate action is to be secured and the ends accomplished for which it is established. If you accept the fact of the Church of Christ, you must also accept the fact of the Church's Ministry as an essential part of it. Without a Ministry divinely sent and empowered, the Church could not be what it was intended to be, and in fact has ever been. The truth, therefore, in regard to the Christian Ministry, is of the same transcendent importance as the truth concerning the Church. In order to a true, Scriptural conception of the Church's Ministry and the removing at the same time of some misconceptions, it must be shown that the Church has and must have a Ministry or body of men, representing and appointed by its Divine Head, and that in such Ministry there are different orders or grades of office.

Then we shall be prepared to go on to the proofs of Episcopacy and Apostolic succession.

1. The first point is the fact of the Ministry. You may be surprised that this is not taken for granted. Why stop to prove what everybody admits? For does not every Christian Society have an order or office of clergy? But the point is not the fact of Christian Ministers in the Church and in every Christian Society, but is the Ministry *essential* to the Church? Could the Church, without it, exist and be continuous in History? Is there not in its origin and character a necessary, fundamental distinction between clergy and laity? This is denied by large numbers of Protestants.

The ablest and best known writer, who has denied any divinely-made distinction between clergy and people in the Apostolic Church, is the Church Historian, Neander. According to him, the fact that all Christ's people are priests and prophets, is incompatible with any order or orders of men of Divine appointment invested with these functions. He says: "Christ, the Prophet and High Priest of Humanity, was the end of the Prophetic office and of the Priesthood." Again, "the essence of the Christian Community rested on this: that no one individual should be the chosen pre-eminent organ of the Holy Spirit for the guidance of the whole, but all were to co-operate, each at his particular position and with the gifts bestowed on him, for the advancement of the Christian

life and the common end;" [1] as if the divinely appointed Apostolate and the orders of Presbyters and Deacons could be inconsistent with the responsibility of all in the Church's work! In His "Planting and Training of the Church," he bases "the History of the development of the Christian life and the constitution of the Christian Church in the early ages upon the *Charismata* or spiritual gifts that were so remarkably manifested in the Church at Corinth" (Chap. V). The gifts for government and for teaching, etc., seem to him to preclude any divinely appointed governors and teachers. Baur and his school, the teaching of which is now generally discredited, assumed a development of the officers of the Church out of the Christian brotherhood in the first and second centuries; as if there had been no Apostles chosen and sent by Christ, or as if these had no influence in determining what the orders and government of the Church should be. Of late writers, Dr. Edwin Hatch may be mentioned, who, in his Bampton lectures on "the organization of the early Christian Churches," takes a similar view. Thus he is in the congenial company of Dr. Harnack [2] and many other scholarly German theorists, who have written ably upon this subject. One obvious reason for the great amount of attention that has been paid to the *didachè* on "Teaching of the Twelve Apostles," an early manuscript of which

1. Church History, pp. 180–1.
2. Contemporary Review, August, 1886.

was recently discovered by Bryennios, is because this work lends an apparent support to these views of the Christian Ministry; for non-Episcopal translators of, and commentators upon this work have quite generally overlooked the fact that the Ministry of which it speaks is one of grades or orders, and that the Apostles were the highest; —a remarkable proof that the original Apostles had successors. As to the value of any testimony derived from the *didachè*, see Note at the end of this Lecture.

It may be said of the view here referred to in some of its phases, that it was never held or promulgated, and never acted on, or in fact, represented in any part of Christendom until quite modern times, the Brownists or Independents (unless we may except some Anabaptists), being the first to put it in practice; and it may best be seen to-day in practical operation among the Quakers and Plymouth Brethren.

"There are," says Dr. Liddon, "in the last analysis two, and only two, coherent theories of the origin and character of the Christian Ministry. Of these one makes the Minister the elected delegate of the Congregation; in teaching and ministering he exerts an authority which he derives from his flock. The other traces Ministerial authority to the Person of our Lord Jesus Christ, who deposited it in its fulness in the College of the Apostles." [1] The former theory prevails very widely among Christians in this country. The

1. A Father in Christ, p. 8.

advocates of Presbyterian polity seem mostly to have yielded to it, though it was at first, and for a long time, disavowed. The Congregational polity is confessedly based upon it. And this polity characterizes most of the different denominations. The Minister, according to the Congregationalist view, is essentially a layman invested for convenience with the office of teacher and with the conduct of public worship and religious services. Some, it is assumed, have gifts qualifying them for one thing, some for another, so that in the Christian Society each will fall naturally into his place, and find the work for which he is fitted. Thus, in the *practical operation* of the Church, the Ministry becomes *a fact*. But all Christians are priests, prophets, teachers, rulers, and therefore none can have any real superiority over others. The Society delegates to Ministers all their authority. It follows that a Minister may at any time, without impropriety, lay aside his clerical functions for secular pursuits. Ordination is simply a recognition of the call of a Congregation, and of fitness in the recipient. Now, it will be found that this theory has no ground in reason nor in Holy Scripture. There is strong presumption of the necessity of a Ministry to the existence and integrity of the Church in the *fact* that from the Apostles' times the Ministry has existed and has been found necessary to the life and efficiency of the Church and its extension and propagation. What would the Church have been without Teachers, Governors, Spiritual

Pastors and Masters? How could Christianity have survived the conflict with heathenism without, and the still more perilous conflict with Gnosticism and heresy in the early ages, had it not been a compact organization with its orders of Ministry to marshal all its living forces and lead them on to conquest and victory? Would so important a matter as the Ministry have been left to the thoughtfulness and the general direction of Christians? Is it not altogether probable that it would have been provided for and definitely settled in the foundation and institution of the Church itself? Is this anything more than on *a priori* grounds might have been expected?

The State also, which is a Divine institution, affords an analogy of no small force in the argument. The State is ordained of God for the conservation and well ordering of society. But the State must have its government. It could not exist without its rulers. It would be only chaos without its permanent orders and grades of civil officers. The inference of reason is also a doctrine of Revelation, "the powers that be are ordained of God" (Romans xiii, 1). This is as true in the Church as in the State.

And the distinction of clergy and laity has been recognized in the Church from the Apostles' times. In the beginning of the second century we find it in Clement, Bishop of Rome; in Ignatius, Bishop of Antioch; in Polycarp, Bishop of Smyrna; in Justin Martyr; and a little later in Irenæus; in Origen, Tertullian, Cyprian; in fact,

in all the writers of the times who refer to the subject. The fact and the legitimacy of such distinction was never denied until comparatively recent times. How could all this be true, had not the founder of the Church so ordained and determined? How can it be supposed that He purposed and ordained it otherwise, and His will was set at nought by His followers from the beginning? The supposition is incredible. But we find this distinction recognized throughout the New Testament. The Ministers of Christ, appointed during His own Ministry, were the Twelve and the Seventy. He empowered His Apostles with full authority to represent Himself. "As my Father hath sent me, even so send I you" (S. John xx, 21). Thus He gave them full authority to build upon and complete the foundations of the Church, and to guide and instruct it after His departure. To this end He not only ordained them and gave them the Holy Ghost, but He "spake to them of the things pertaining to the Kingdom of God" (Acts i, 3). We find that they fulfilled their instructions, under the guidance of the Holy Spirit, who brought to their remembrance whatsoever things He had said to them. They builded according to the pattern shown unto them in the Mount. They made no experiments. They did not proceed tentatively. They went about their work of organization, as of teaching, confidently, as if knowing beforehand what they were to do, and divinely guided. Everywhere, under their supervision, Ministerial offices

were in fact restricted to particular orders of men. The brethren might preach in the sense of exerting all their influence to bring men to the knowledge of Jesus Christ. Their new-born joy could not be restrained. They proclaimed the good news of salvation. They declared what God had done for their souls. They were ready to give an answer to everyone that asked of the hope that was in them. Thus all assisted, each in his measure, to extend the Church and the Gospel. But we do not find that any but Ministers had authority to unfold and expound the oracles of truth and to be "Stewards of the Mysteries of God."

We read of none but Ministers baptizing.

None but the Apostles themselves and those who succeed them are ever seen ordaining Ministers. None but Apostles confirm the baptized by the laying on of hands, conferring the gifts of the Holy Ghost (Acts viii, 17; xix 6), and establishing a principle of the doctrine of Christ (Heb. vi, 2). None but Ministers rule or feed the flock of Christ over whom the Holy Ghost has made them overseers (Acts xx, 28). None but chief Ministers or Apostles are held responsible, like Timothy and Titus, and the Angel-Bishops of the Seven Churches of Asia Minor, for the Spiritual condition of their people. In short, as soon as there is a Church, nay even before it, there is a Ministry. Jesus Christ, the first Minister, Apostle and Bishop, includes in Himself all orders of Ministry in all ages.

He gives to His Ministers of His own powers, which we find are exercised by them exclusively. No charge is tolerated of Ministerial assumption, no denial of Ministerial rights, no encroachments upon Ministerial offices. The brethren all rejoice to be spiritually governed, instructed and nurtured. Even they who are subjected to Godly Discipline do not question the power by which it is enforced. The Ministry is not, therefore, a convenience, a result of Church growth and development, a recognition of gifts for teaching or government. It is, on the contrary, a divine Institution for the right ordering and edification of the Church, for its extension into all lands and its perpetuation, with all its manifold gifts and powers, until its ends should be accomplished, and the Kingdom on earth should be delivered up unto the Father.

2. That the appointment and authority of the Ministry are immediately from Christ in its origin is so clearly stated in the Gospels as to be beyond question. Even apart from His own appointment it must be from Him, if it is *essential*, if it is an office and not merely a function, if it lies in the very structure and constitution of the Church.

But some further notice seems needful of that other view to which reference has been made, which has been advanced in these later times and defended with great plausibility. It is that Christ vested the appointment of Ministers in the Church, and that their authority to minister in things pertaining to God comes from an outward

and inward call—the inward call constituting them Ministers and the outward recognizing and approving it, ordination being only the accrediting of Ministers already made and qualified. This singular position needs examination.

The necessity of an inward call to preach and minister in Holy Things is claimed by Churchmen as distinctly as by any. "Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration, to serve God for the promoting of His glory and the edifying of His people?" is the first question to every candidate for the lowest ministerial office. And all alike who are ordained, whether as Priests or Bishops, must think or be persuaded that they are "truly called according to the will of our Lord Jesus Christ." But to think or trust or be persuaded of the call, can not be the elevation to the office, nor can it give valid assurance of being already in it, and of possessing its rights and privileges. For if this were so, what need of the formality of ordination? Why not let him preach and administer the Sacraments who thinks himself called and empowered to do so, without further ceremony, and leave it to the results of his work to set the seal of God upon his ministry? But the fact of Ministerial ordination in the Church as the proper appointment and official qualification for the work of the Ministry, the fact that the Apostles ordained (Acts i, 22; xiv, 23; 1 Cor. ix, 14; 1 Tim. iv, 14; 2 Tim. i, 6),

that Jesus Christ ordained (St. Mark iii, 14; St. John xv, 16; St. Matt. xxviii, 19; St. Mark xvi, 15; St. John xx, 22, 23); that everywhere in the New Testament ordination is made the prerequisite to the exercise of Ministerial functions, proves that over and above the inward call there must be a solemn setting apart and investing with power by the laying on of hands, of the Apostles, or those who have from Christ through them, authority and power to give it.[1]

Again, what proof would there be in an inward call that a man was actually a Minister? If the inward call alone gives authority, that call should give all needful qualifications. There could be no Ministers thus made, unapt to teach, unskilled in interpreting Holy Scripture, of vulgar tastes, of secularized habits of thought and feeling, ignorant of the first principles of the oracles of God. But is not this just the contrary of the fact? Is not this claim usually attended with fanaticism? Is it not usually found among sectaries who pride themselves on discarding any other but the supposed spiritual qualifications of their Ministry?

Nor can such call be sufficient even if felt by a man ripe in knowledge and truly godly in character. For how can he prove that he is a Minister? There are many men in the State who are amply qualified to fill its offices; to be Governors, Judges, Legislators. But does a man's own

1. Preface to the Ordinal.

sense of fitness and inward prompting empower him for civil office? So far is this from being the case that even an election or designation by the appointing power, must be followed by a due induction into office by those who are authorized for this purpose; and in connection with such induction there must be the public assumption of obligations and the oath of fidelity. Why should it be, and how can it be, otherwise, with those who are called to minister in the Church of Christ? Every analogy shows the necessity of ordination.

The inward call was not deemed sufficient even in Apostolic times, when the Holy Ghost shed abroad His abundant gifts of inspiration and of miracles. On the theory in question it might well be supposed that men who could evince their meetness for the Ministry by speaking with tongues, and working miracles in the name of Christ, were really called and accredited to the office. But it was not thus that Ministers were sent forth. Our Lord in person called his Apostles and solemnly set them apart, and breathed on them and said, "receive ye the Holy Ghost," and commissioned them to baptize, and teach, and extend and propagate, His Gospel. The Apostles ordained both Presbyters and Deacons by the laying on of hands (2 Tim. i, 6; v, 22; Acts vi, 6; xiv, 23). When fit persons were elected by the brethren, it was the laying on of the hands of the Apostles with prayer that made them Ministers (Acts vi, 6). The Apostles gather around them

their colleagues and consecrate them to their work in the same manner. So the Apostolic Commission was handed on to Timothy and Titus and many others who fulfilled the Apostolic Ministry, when the growth of the Church required the multiplication of Chief Pastors, and after the Apostles were called away. It was only the false, the pretended Apostles, the Ministers who preached another Gospel, the original abettors of heresy, that claimed to exercise the Ministerial office without Apostolic ordination. The least a man could do now, who from a mere persuasion or inward feeling should claim the prerogatives of a Minister of Christ, would be to prove it by miracles. But even more than this would be requisite. For even St. Paul, who of all the Ministers of Christ mentioned in the Apostolic History might be thought to present any kind of parallel, received his appointment by our Lord in person. A call like that which St. Paul experienced on his way to Damascus, followed by the Ministry of an Ananias, would be requisite. No mere pretensions can give authority and accredit a Christian Minister.

But has not the congregation, the body of believers, the right to set apart and ordain their Minister? This is, to say the least, highly improbable, leaving out all reference to Scripture proof. For if they had the right, why have they not exercised it in Apostolic and primitive times, and the best ages of the Church? Why were they ignorant that they had it, till modern independency arose to enlighten

them? Is it at all likely that the power of ordination would have been in all ages conceded to a Ministry in direct succession from the Apostles, if it had been intended by our Lord that Ministers should be commissioned by the congregations to whom they are sent?

The very nature of Ministerial authority proves that it could not be thus conferred. We are Ministers *of Christ*, Ambassadors *for Christ*, says St. Paul, *to the* people. Jesus Christ was the great Apostle to a lost world. So He *sends* His Ministers. They have authority from Christ to discharge the functions which *He* assigns them, among those to whom *He sends* them. If the brethren are not Ministers, of course they cannot make a Minister. The appointment and authority must come from Him who sends them, as the appointment and accrediting of an ambassador must come from the Prince or the Government on whose behalf he goes forth. But how does Christ confer this appointment? We know no other way, no man has the right to assume that any other way is possible, than that pursued by the Apostles as guided by the verbal instructions of Christ and the inspiration of His Spirit. To them all Ministerial power was delegated. It was transmitted by them to others. Their ordinations and the ordinations of their successors were then, and in all ages have been regarded, as appointments from Christ Himself.[1]

1. See the Offices of Ordination.

The analogy of a republic does not hold in its application to the Church. In other respects the Church may correspond to a representative government. Vestries, deputies to Church Councils, standing committees, and other like officers are chosen by the people, or by the people in concurrence with the clergy. But the powers of the Ministry come by transmission from Apostles to Bishops and those of their ordaining, from generation to generation.

3. Our third point will not detain us long. It is that in the Ministry of Christ there are essentially different orders or grades of office.

The small portions of Christendom who reject the Episcopal polity contend that there is a parity in the Ministry. By this they mean an equality in respect to powers and functions. The Deaconate they regard as a lay office. With some there is an office of Elders, or "ruling Elders," who are not strictly Ministers. These correspond to our Wardens. Neither Deacons nor Elders are included among Ministers of whom a parity is predicated. Ministers, they claim, are called in the New Testament indifferently Bishops, Elders or Presbyters—the office and authority of all being the same. The Apostolate they regard as temporary. They admit but twelve Apostles. These died and left no successors.

It must first be said of this theory that it is novel in the Church. It is essentially modern. It is subsequent

to the Reformation of the sixteenth century. As a matter of fact, there have ever been from the Apostles' times three orders in the Ministry of Christ's Church, as the preface to the Ordinal in the Prayer Book testifies. The Episcopate has been actually in all Christian ages a higher and the Deaconate a lower order than the Presbyterate. This fact leads to the presumption that the difference is essential. The Reformers of Germany and Switzerland all held that the Episcopacy was Scriptural and had always prevailed. They only at first justified their departure from it on the plea of necessity. The argument against Episcopacy and for Parity in the one order of Presbyters was an afterthought.[1]

This presumption is increased by the fact that it has been found difficult to preserve this parity among those who profess it. In every Presbytery, Association, Assembly, or Ecclesiastical district, there are generally some who from their known ability, perhaps from their fondness for power and ambition for pre-eminence, acquire a conceded oversight and authority which is more than belongs to Bishops, because not defined and limited by ecclesiastical law. More than this. Almost every denomination among us has its Missionary Superintendents in assigned districts, a sort of *de facto* Episcopacy. This is dictated by expediency. They are found necessary to success in the

1. Bowden's Letters to Dr. Miller, pp. 216-17, with reference to Strype; Life of Archbishop Parker, p. 70; Palmer on the Church, Chap. XII, Sec. 4.

work. The largest Protestant Body in this country is in form, though not in fact, Episcopal. It is an Episcopacy of office, not of order, and Bishops are held to be only Presbyters designated for special functions. Practically everywhere among those who eschew this order there are Bishops with other names and without the rightful powers and prerogatives of true Bishops.

Again, it would be strange if there should be an equality in the officers of Christ's Institution, when in every institution, from the State down through every society for whatever purpose, the expediency and even the necessity for a distribution, a graduation of rank and authority, results in such an arrangement. We cannot suppose that our Lord intended an equality in the Ministry, which is unattainable as it is undesirable in the government of all societies, and as history has proved, in the Church itself. And when it is considered that efficiency requires this division of power in grades of officers, and that even if this parity in the Ministry were attainable, it would result in utter weakness, the conclusion is inevitable that the Divine Framer of the Church's Government and Polity designed it substantially as it is known to have existed in primitive times, and as it is found to-day with all who claim Historical identity with the Church of the Apostles. Dr. Hatch closes his article in the Contemporary Review of June, 1885, in reply to, or criticism of, Dr. Liddon's "A Father in Christ," with the striking statement, which

means much more than he probably intended, "that the forms of organization which survive are survivals of the fittest, and thereby part of the moral government of God." We may well thank him for such conclusion. The forms which are fittest and also part of God's moral government, cannot but be of God's appointment or sanction, and intended by Him to survive. The fittest to survive and the survival because of God's moral government, cannot be fortuitous. Episcopacy survived because Christ ordained it and intended it for perpetuity, knowing it was fittest and necessary for the success of the Gospel of Christ in the world.

But why need we prove from rational considerations what is abundantly evident from the oracles of Truth? In the New Testament there everywhere appears this gradation which we claim. Apostles are the first order, Presbyter-Bishops or Elders the second order, and Deacons the third order. If this threefold Ministry existed everywhere in the second century, as all scholars admit, it is because it existed in the first. The Apostolic Ministry was the precedent and model, and was simply continued. An Apostle was of a higher order than a Presbyter, and a Presbyter than a Deacon. Timothy and Titus, and other colleagues of the Apostles, were of a higher grade than the Elders and Deacons whom they ordained and over whom they exercised supervision and discipline. They had powers in reference to the other lower Ministries

which could not be claimed as reciprocal, as any one can see who reads St. Paul's pastoral Epistles.

Thus evident it is that the Church has its Ministry, for Christ hath set in it Apostles, Prophets, Evangelists, Pastors and Teachers; that there is an inherent difference and ground of distinction between Clergy and Laity; that the authority of this Ministry is from Christ Who appointed it; and that there is an inequality, imparity of Ministerial function, a gradation of office, as a fundamental characteristic of the Ministry as divinely ordered and established. As the Collects, in the Order for the Ordination of Deacons, Priests and Bishops, assert so explicitly, "Almighty God hath appointed divers Orders of Ministers in His Church."

Let us not part without the practical application which must have already suggested itself to the thoughtful. This Ministry of Christ has its relations to you. Jesus Christ hath set in His Church these officers for your perfecting and edification. You are required to esteem them very highly in love for their work's sake. You are to pray for them, that the word of God they are commissioned to preach may have free course and be glorified. You are to account of them as the Ministers of Christ and Stewards of the Mysteries of God, for your growth in grace. You are to obey them, and submit yourselves as they teach and admonish, for they watch for your souls as they that must give account.

NOTE.—A curious theory has lately been broached (See Church Review, January Number, 1887) that Episcopacy was developed in the latter part of the first century out of the Prophetic Office and not out of that of the Apostles. It is attempted to derive support for this theory mainly from "the *didache*" or "teaching of the twelve Apostles." We may first say of this theory that it is new. This, under the circumstances, is almost if not quite fatal to it. It were strange indeed if the earliest witnesses to the Faith of Christ and the Books of the New Testament, should have been mistaken in supposing that the Bishops of their time were successors of the Apostles, and the whole Church from the second century should have been led into the mistake; and that an obscure work lately found in a cursive manuscript, dating only from A. D. 1056, should be the only means of correcting so great an error! The first part of the "teaching" concerning "the two ways," is common to the IVth Book of St. Barnabas and the VIIth of the Apostolic Constitutions, whether of earlier or later date than the *didache*, is not, *pace* the critics, by any means certain. The portion relating to the Sacraments and the Sacred Ministry is original. Nothing is found at all like it in any of the genuine remains of antiquity. It reminds one of parts of the Apocryphal Gospels. That "Baptism" is to be "in running water," "if not cold, then warm;" that "an Apostle shall not remain" in one place "more than one day," and "if he remain three days he is an impostor," and so also "if he ask money;" that "no prophet who orders a meal in the spirit eateth of it, unless he be a false prophet," are extraordinary teachings. If these and such like, shall we call them puerilities? are the teachings of the twelve Apostles, and if any Churches of the first or the second century had customs based upon such "teachings," it is very strange that this lately discovered eleventh century manuscript should be the only source of information upon the subject. If we accept the conclusion of recent Biblical critics, that the Doxology to the Lord's Prayer, not being found in the most ancient manuscripts, is not earlier than the fourth century, the fact that the *didache* contains the Lord's Prayer with the Doxology, would place it two or three centuries later than the date now claimed for it, or make it of little value by suggesting essential interpolations. May not most of the latter part of it be an interpolation? To rely on this "teaching" to prove anything in regard to the Ministry or Sacraments, is in our judgment premature. Criticism has not yet said its last word on this singular production, as to its date, its authorship, its country, its contents, its authority and value, or what parts of it are of the second and what of the fourth century, and what from orthodox and what from heretical sources. It certainly reflects but very remotely the real teachings of the Apostles, as judged by the genuine Apostolic writings in our Bibles. It may not be improper for the present to suspend judgment as to whether this, or what parts of it, is the work referred to by Clemens of Alexandria, by Eusebus, and by S. Athanasius. (See introduction by Drs. Hitchcock and Brown, of their beautiful edition in Greek and English.)

Since writing the above I have read Dr. Riddle's Introduction to the *didache*, in Vol. VII, of Bp. Coxe's edition of the Ante-Nicene Fathers. There is nothing

in it that seems to require the re-writing of this note. What he says, and still more what is implied from what he says, of certain peculiarities of the *didache*, its "simplicity almost to childishness," its "undeveloped Christian thought" and "indications of undeveloped heresy," its being "written for a community of Christians of some obscure locality," the utter uncertainty concerning the sources of its "contents of teaching and relation to other works," its "composite origin," its representing "only a small fraction of Christians," and that "it cannot be regarded as an authoritative witness concerning the universal faith and practice of believers at the date usually assigned to it," all these and other like admissions from such a scholar, who is evidently predisposed to regard the work as favorably as possible, are surely sufficient to warrant great caution in using the work to prove the origin of the Episcopate or anything in the doctrine and practice of the Church. With quite as good reason might the "Acts of Pilate," of "Peter and Andrew," of "Paul and Hecla," etc., be exalted into authorities.

LECTURE IV.

EPISCOPACY PROVED FROM ITS GENERAL PREVALENCE.

WE may now assume that there is in the Church a divinely constituted Ministry, and that in this Ministry there are different grades of office. The question arises, what are these grades and what are the powers and functions pertaining to them. An authoritative statement of the Church's doctrine on the subject is found in the preface to the Ordinal in the Prayer Book: "It is evident unto all men diligently reading Holy Scripture and ancient authors, that from the Apostles' times there have been these orders of Ministers in Christ's Church: Bishops, Priests and Deacons." The term by which such a Ministry is usually designated is Episcopacy. The Episcopal or highest order, to which is restricted the powers of Ordination, Confirmation and general supervision, gives its name to the Ministry. Even the Church itself, from this fact in its Ministry, is often called Episcopal. When we speak of the Episcopal Church, we do not mean in contradistinction from other Churches, for the whole Church is properly and should, in fact, be Episcopal. We mean the Christian Church, which is One, Holy, Catholic and Apostolic, whose Ministry is rightly constituted in three orders.

Episcopal is a term of Catholicity, not of Sectarianism. The whole question whether this is the Ministry of the Church turns upon the first or highest order. If the Episcopal order were proved to be a usurpation, or were shown to be an infringement upon the Apostolic Constitution of the Ministry, nobody would think of disputing about the relations of Presbyters and Deacons. The Presbyterian or Congregational theory might be admitted. To prove, therefore, that there is an order of Ministers superior in office and functions to Presbyters is all that will be necessary.

Two methods of argument may be pursued: that from Holy Scripture, and that from History. Both are indeed historical, but one is from inspired or biblical, the other from Church or ecclesiastical history. Either is valid and is sufficient in itself. All will admit that it is sufficient to prove it from Scripture. For the Ministry we find in the Church when the Acts of the Apostles and the Epistles were written, is undoubtedly the Ministry of Christ, and the perpetual model for the Universal Church. If it was Episcopal then, it is Episcopal always, the intimations of Scripture being authoritative and obligatory. The argument from History is equally satisfactory. For the Ministry we find prevailing in the Church when history became cognizant of its existence, is undoubtedly the Ministry that was originally given in the Church's organization and constitution. The question is one of fact.

The historical proofs of the fact must settle it. For if the fact is proved that the Ministry of the Church has been Episcopal wherever and so long as the Church has had a history beyond that which may be gathered from the New Testament, that is to say, from the beginning of the second century onwards, then it must without question have been so constituted, by the Lord Himself, and His Apostles, acting by His direction and in the power of His Spirit.

I propose, now, to prove Episcopacy from History. The scope of the argument is this : The Church *is* Episcopal, from its having in its Ministry an order of men who have the general supervision of inferior Ministers and of the people, and through whom, by the laying on of hands, the three orders of Ministers are perpetuated. This order has been called Apostles, Apostle-Bishops, Bishops, but it is the office, and not the name, that is important. The general prevalence of this order from the beginning leads to the inference, from which, indeed, there is no escape, that it comes from the inspired Apostles, and therefore has the sanction of Jesus Christ. I trust to be able to take you by sure steps to the solid ground of this conclusion.

But first let me deprecate a shallow kind of criticism which is common. Logic cannot be uncharitable. Fact is not, Truth is not, uncharitable. To get at the truth is all that we desire. To convince of the truth those who are in error is the greatest charity ; and they are the ones

of all others who will so esteem it. I wage no war against those who find themselves, by birth, association, education, and training, in Churches not Episcopally constituted. Those who framed such Churches have long since gone to their account. We need not judge them nor weigh the validity of their reasons or prejudices, whatever they may have been, in the circumstances of their times. The living have inherited their position and are only in part responsible for it. If they are non-Catholic in respect of Episcopacy, we are not harshly to blame them. It is their duty, doubtless, to investigate this as all other subjects pertaining to the Christian life. To cherish ignorant prejudices is always culpable. But we ought to entertain towards them the most charitable feelings, considering with what difficulty they could be other than they are, under their surroundings. We ought to rejoice in the fact, that by the grace of God through the Word and Truth, they are saved as well as we. They are baptized with the one baptism into the Triune Name. They are members of the one Catholic Church. Whatever we may think of their Church polities, we may and do give thanks to God that through such instrumentalities as they enjoy in the providence of God, — and we believe the Sacraments and Ordinances they devoutly use are to them according to their faith,[1] — so much of grace and truth are still preserved, and so many precious souls are gathered into the

1. Dr. Pusey's Eirenicon, pp. 272–75.

Fold above. Jesus Christ is the good Shepherd and Bishop of souls, and they all come, so far as faithful, under His Episcopate. If we believe that it would be far safer and better for them to be under the Apostolic Ministry, in a Church that wants no marks of being the Church of History, and which, through all its successions, proves its identity with that of the Apostles, and gives assurance of possessing and bestowing Grace, we may still, lovingly and with our prayers, leave them to the watchful care and powerful protection of the Bishop Who is above and over us all; Who, if it be, as it doubtless is, His purpose to gather them at length to Himself can accomplish it, though some of the instrumentalities of His own ordaining be neglected, the setting aside of which we should for ourselves deem sinful. We have no right to say that He may not make effectual, agencies which men may have established in violation of historic example and without the sure warrant of Holy Scripture. That the Gospel is preached and souls are saved, we may and do rejoice. At the same time the truth must be set forth distinctly, though it seems incidentally to condemn those who deny it. But now to the argument.

Cast your glance for a moment over the whole extent of Christendom. It is wider than you may have thought it. There are the Oriental Churches, Jerusalem, Antioch, Alexandria, Constantinople, the Sees of Greece and of all the Russias, etc. These are called the Greek Church.

They go back to the cradle of Christianity, to the time when James was Bishop of Jerusalem, whence they were planted or derived their succession. Somewhat younger are the Western, now called Latin Churches, of Italy, Spain, Portugal, Austria, France, parts of Germany and others. Then there are those in communion with Rome called Tridentine, in Europe, in both Americas and other parts of the world, planted by Roman Missionaries. Further there are Churches called abnormal, which are in no way Roman, and as against Rome, are, with all the Oriental Churches, distinctly Protestant—Armenian, Syrian, Chaldean, Maronite, Coptic or Abyssinian—and may we not add with some of our learned writers who have investigated the subject, the Scandinavian and the Moravian. Then there are the Anglican Churches in all their branches in the colonies of England throughout the world, and the American Church with her Missions at home and abroad. Besides these there are the Protestant Churches of various names in Germany and other parts of the continent of Europe, in England and in this country, which do not claim to be Episcopal, the origins of which were recent and which have no root in the historic past.

Now, all these Churches, except the Protestant last mentioned, claim, and undoubtedly have, an historical identity with the primitive Church. The Eastern are those where Christianity first existed, whence it was spread abroad into all lands. The first Apostles planted

most of them, and nurtured them with their fostering care. The Great Western Sees were also Apostolic, and you can trace them back in unbroken succession to their Apostolic planting. Western Christianity was originally and for several centuries Greek in language and literature. The world-wide importance of the See of Rome gave to its Bishops a prominence that had been otherwise impossible. From this fact grew the primacy and afterwards the claimed supremacy of its Bishops. Thus the inherent equality of all Bishops came to be forgotten. But all the Churches of the West as of the East were, as everybody knows, Episcopal in polity. So also are the Tridentine Churches, although their Episcopacy is vitiated by the modern Roman doctrine of the Papacy, the policy of which has been, from the time of the Council of Trent and even earlier, to make all Bishops in communion with it, mere instruments of its usurpations, with no real independence, but deriving their powers and life from the Roman See. What we have called abnormal Churches are also all Episcopal, and all, through their Episcopacy, branch off in different ages, most of them from the fourth century onwards, from the Apostolic tree. Some are reformed, as the Swedish and Moravian. The Waldensian Episcopacy, lost in Piedmont, is, by many, believed to have been preserved in the Moravian Church. The Anglican and Anglo-American Churches all have the Episcopacy derived by succession from the early English Church.

These Episcopal Churches comprise the great body of Christendom. The number of their membership is more than 312,000,000, of which the Anglican and the Churches derived from it number about 30,000,000. The number of non-Episcopal Christians is about 60,000,000. The bodies not inheriting nor adhering to the polity of the Church Catholic, are all confessedly modern. You can put your finger on the very time, and tell just how they originated. They neither have nor claim to have an organic or historical identity in organization with any Churches before them. Or if any of them claim it, it is without any single well-attested fact to substantiate it. Their break with the past was complete.

Let me illustrate the difference between these non-Catholic bodies of Christians and one of the former class. Dr. Claudius Buchanan, an English missionary in India, gives an account of the Syrian Christians who "inhabit the interior of Travancore and Malabar in the south of India." "The first notices," he says, "of this ancient people in recent times are to be found in the Portuguese histories." "When the Portuguese arrived (under Vasco de Gama in the year 1503) they were agreeably surprised to find upwards of a hundred Christian Churches on the coast of Malabar. But when they became acquainted with the purity and simplicity of their worship they were offended. 'These Churches,' said the Portuguese, 'belong to the Pope.' 'Who is the Pope,' said the natives, 'We

never heard of him?' The European priests were yet more alarmed when they found that these Hindoo Christians maintained the order and discipline of a regular Church under Episcopal jurisdiction, and that for 1300 years past, they had enjoyed a succession of Bishops appointed by the Patriarch of Antioch. 'We,' said they, 'are of the true faith, whatever you from the West may be, for we come from the place where the followers of Christ were first called Christians.' When the power of the Portuguese became sufficient for the purpose they invaded these tranquil Churches, seized some of the clergy and devoted them to the death of heretics. * * * The Portuguese, finding that the people were resolute in defending their ancient faith, began to try more conciliating measures. They seized the Syrian Bishop, Mar-Joseph, and sent him a prisoner to Lisbon, and then convened a Synod at one of the Syrian Churches called Diamper Mar Cochin, at which the Romish Archbishop, Menezes, presided. At this compulsory Synod one hundred and fifty of the Syrian clergy appeared. They were accused of the following practices and opinions: 'That they had married wives; that they owned but two Sacraments, Baptism and the Lord's Supper; that they neither invoked Saints, nor worshipped images, nor believed in purgatory; and that they had no other orders or names of dignity in the Church than Bishops, Priests and Deacons.' * * * * The Churches on the sea coast were thus compelled to

acknowledge the supremacy of the Pope; but they refused to pray in Latin, and insisted on retaining their own language and liturgy. This point, they said, they would only give up with their lives. The Pope compromised with them, Menezes purged their liturgy of its errors, and they retain their Syrian language and have a Syrian college unto this day. These are called the Syro-Roman Churches, and are principally situated on the sea-coast. The Churches in the interior would not yield to Rome. After a show of submission for a little while, they proclaimed eternal war against the inquisition; they hid their books, fled occasionally to the mountains, and sought the protection of the native princes, who have always been proud of the alliance." [1]

If these are facts, what do they prove? They prove most strikingly that Episcopacy is primitive and that the novelties of Rome are modern. 1300 years go back from 1503 to the beginning of the third century. Could there have been a Pope then? Could the Church then have been non-Episcopal? But so all the Churches of Catholic origin we have named, go back to the same primitive age, and even to the times of the Apostles, either in themselves by direct succession, or by a succession derived from other Churches in which such Apostolic derivation is a matter of historic record.

Let us now go back three and one-half centuries to the

1. Christian Researches in Asia, Baltimore edition, 1812, pp. 65-7.

beginning of the Reformation period. The Oriental Churches and the Western Churches of course all existed as they do now. The Eastern and Western are separated and not in Communion, as had been the case since the ninth century, though attempts had been made, as at the Council of Florence, 1438–42, to effect a reconciliation. But there were no Churches throughout the whole world not Episcopally constituted. That the terrible disorders that prevailed in the administration of the Latin Church should lead to a Reformation, was inevitable. The Spirit of Reform was in the air. It stirred the heart of Luther, and soon after Melancthon, Calvin and Zwinglius, and other earnest men of that time. They believed the pure word of God had been made known to them beneath the Monkish glosses and perversions. They felt they could not do otherwise, any more than could Elijah of old, than to proclaim what they regarded as the truth, though it involved war with the corruptions and idolatries of the Papacy and a hopeless breach with Rome. At first they did not intend nor desire a separation. Luther and his coadjutors professed to stand on primitive ground and justified their teaching by St. Augustine and other great Doctors of the Church, and appealed to a General Council. All of the Reformers were Episcopalians by education and most of them by mature conviction. They would gladly have retained Episcopacy, though doubtless many of them came ultimately to justify the setting up of a polity against it.

Had the Bishops, as in England, taken the lead in the Reformation, there would have been no departure from the ancient Ecclesiastical *regime*. It was the Roman policy of degrading Bishops to a level with Presbyters and of making the Episcopate only an office in order to make them subservient to Papal encroachments upon their rights, that suggested the idea of framing Churches not Episcopal in polity. But they did it reluctantly, and at first considered it but a temporary measure to which they felt themselves driven by necessity; however afterwards, under the pressure of circumstances, many of them may have changed their opinions. There were no non-Episcopal Churches before them. If there had been, they did not know that such had ever existed. They acknowledged no identity with Waldenses, Hussites, Bohemians, Wickliffites, nor any other sects or parties. Luther professed that if "the Popish Bishops would cease to persecute the Gospel, he and those of his Communion would acknowledge them as Fathers and willingly obey their authority, which we find supported in the Word of God."[1] Melancthon lays the blame on "the cruelty of the Popish Bishops that that canonical polity was destroyed which we so earnestly desired to preserve."[2] Calvin held that "the Episcopate had its appointment from God." "The office of a Bishop was instituted by the authority and defined by

1. Bowden's Letters to Dr. Miller, p. 216.
2. Bowden, p. 217.

the ordinance of God."[1] The great Scottish Reformer, John Knox, actually gave to his reformed Church in Scotland a modified though not real Episcopacy, an order of superintendents, or titular Bishops, which though twice for a short time interrupted, it preserved till the early part of the seventeenth century.[2]

Let us now look at England. Here there was no such supposed necessity of organizing the Church anew and according to human arrangements instituted by good men. The Bishops themselves were the leading Reformers. The Reformation in no respect changed the order and organization of the Church. It was Episcopal before. It remained Episcopal. It simply restored, as it had the unquestionable right, and was in duty bound to do, the ancient purity of doctrine and discipline and the liturgic forms of worship, with the Word of God in a "language understanded of the people." The Reformation was simply a restoration. The Church remained as it had always been and been called, the National Church of England; Catholic, but reformed and purified. Indeed, there had never been a *Roman* Catholic Church in England. The name itself was later, devised by the Council of Trent. The Roman intrusion did not occur till the eleventh year

1. Stephens' History of the Church of Scotland, Vol. 1, p. 121. Institutes Lib. 18, CIV, Sec. 4; CV, Sec. 11.

2. Stephens' History of the Church of Scotland, Vol 1, Chap. V. et seq. Spotteswood's History of the same, Vols. II. and III.

of Elizabeth, when the Bull of Pope Pius V. produced the Roman Schism from the English Church.

They who tell you that the English Church dates from Henry VIII. would in consistency have to maintain that the Kingdom of England begins from the same time. For the Church and Kingdom had sustained before a like relation to the Roman Bishops. England was sovereign in spite of Roman intrusion and usurpation. So was England's Church. Both alike had often resisted these encroachments. They had been opposed by many statutory enactments. Protests had been frequent by Ecclesiastical authorities. Both alike, in their sovereign capacity, threw off the temporary shackles with which it had been attempted to enslave them, and determined thenceforth to allow no interference from Italy. The first principle of *Magna Charta*, the author of which was Langton, the Archbishop of Canterbury, declared in its first sentence, was carried out: "*The Church of England shall be free*, and shall possess all its liberties whole and inviolate." A man might as well say that Samson, shorn of his locks in the temporary power of the Philistines, and Samson with his locks grown, standing by the pillars of the Temple of Dagon, were different persons; or that the sick man, recovered, loses his identity and becomes somebody else when he is restored to health; or that a prisoner, again master of himself, has ceased to be the same individual, as to say that the reformed Church of England is another

and a different Church from that out of which it was reformed by its own Bishops, clergy and people in accordance with its own fundamental principles.

But now the question of Church polity becomes marvellously simplified by going back 350 or 400 years from the present day. In all the world the Church is Episcopal. There is no historian who does not vouch for this fact. If any represent it otherwise, they are only ignorant sectaries who, with blinded eyes, write in the interests of some novel system. We stand here at a point anterior to Ministerial parity, independency, and all those schemes growing from these which in later times became so prolific. There is and there has been from time immemorial one Church in organization throughout the world. Parts may have grown corrupt. The outcry for reformation of the Church "in its head and members" was doubtless justified. Parts may have been schismatical, parts heretical, but in respect to Episcopacy there is and has been no discrepancy of view, no difference of custom. Nor had there ever been any controversy on the subject. So far as was then known as a fact, yes, so far as it had ever been believed as a doctrine, as implicitly confessed in the Nicene Creed, Episcopacy had prevailed universally and from the beginning. Innumerable writers in the ages all along refer to it. Councils, local, provincial, general, from the third century downward, are composed of Bishops, and from them derived their authority. A

Church Council of Presbyters alone, or of laymen, had never been known. What must be the conclusion? Is there a sane intellect, a mind capable of making a logical deduction from premises universally admitted, who does not see that the Church of Christ, and His first Apostles, which had been in the world from the Day of Pentecost, ever standing in its own rights and claiming authority as a Divine institution, with a Divinely appointed Ministry, was an Episcopal Church, and as such Apostolic and Catholic, or universal?

Let us now go back to the second century. At its beginning the last of the twelve Apostles has only recently departed. There are many thousands of Christians living who had been baptized and instructed by, and had long conversed with, Apostles and those to whom they had committed the care of the Churches. Three generations of men have scarcely passed away since the Day of Pentecost. When Ignatius, the great Bishop of Antioch, is thrown to the wild beasts, most of the Bishops and most of the clergy living, had been contemporary with St. John. Many Christians need not have been very aged to have seen St. Paul and other Apostles in their youth or even early manhood. Doubtless there were Christians living, eighty years old. These were in their cradles at the time of our Lord's Resurrection. We put the date of Ignatius' martyrdom, with most recent scholars, in the year 107. It was only fifty years earlier that St. Paul had written his

Epistle to the Romans, and forty-five years earlier that he was dwelling at Rome in "his own hired house," "preaching the Kingdom of God and teaching those things that concern our Lord Jesus Christ, with all confidence, no man forbidding him." (Acts xxviii, 30, 31.)

From the beginning to the end of the second century, the Church is pure. Christians have not lost their first love. The seductions of the world have not corrupted them. It is a Martyr Church. Throughout the Roman Empire the fires of persecution periodically rage. It is rationally impossible to believe that, supposing it non-Episcopal at the first, it is radically changed so soon in its constitution, polity and Ministerial orders.

What was it at this time? I am spared the trouble of making quotations from the early Fathers of the second and third centuries, from whom might be selected a voluminous *catena* of testimonies of Episcopacy as a fact in their times, and in whom can be found no evidence whatever to the contrary. There is not a Church historian of any authority who does not record the fact that the Church at this time and thenceforward, everywhere is Episcopal.

The great modern Church historians are Germans. They belong to a Church Presbyterian in polity. But Mosheim, Neander, Hase, Gieseler, and the rest, with one voice, assert that the Church from the beginning of the second century and onwards is Episcopal. Mosheim says: "It appears to me that the bare consideration alone of the state of the

Church in its infancy must be sufficient to convince any rational, unprejudiced person that the order of Bishops could not have originated at a period considerably more recent than that which gave birth to Christianity itself."[1] Neander: "What we find existing in the second century enables us to infer respecting the preceding times that soon after the Apostolic age, the standing office of President of the Presbytery must have been formed, which President, as having pre-eminently the oversight over all, was designated by the special name of *Episkopos*, Bishop."[2] Neander gives good grounds for the truth of "the tradition current at the end of the second century, respecting individuals who had been placed at the head of communities by the Apostle John and ordained by him as Bishops."[3] Hase, like the others, tries to account for the early rise of Episcopacy, and yet sees that "in the Epistles which bear the name of Ignatius, the Episcopate is represented as the Divinely appointed pillar which sustains the whole Ecclesiastical structure."[4] Gieseler says: "The want of unity required something to compensate for it, and this was presented in the Episcopate which had been adumbrated for a time in the Mother Church of Jerusalem by the position of James and his successors." Again: "The new Churches everywhere formed themselves on the model of the Mother

1. Commentaries. Vol. I, p. 170.
2. History, Vol. I, p. 190.
3. Page 191.
4. History, p. 59.

Church at Jerusalem. At the head of each were the Elders, all officially of equal rank, though in several instances a peculiar authority seems to have been conceded to some one individual from personal considerations." "Thus James, who always remained at Jerusalem, was considered as the head of that Church (Gal. i, 19; Acts xxi, 18), and hence may be regarded as the first Bishop in the modern acceptation of the term. Thus Epaphras at Colosse (Col. i, 7; iv, 12) seems for a time to have had a certain authority, as afterwards Archippus" (Col. iv, 17; Philem. i, 2; Comp. Phil. iv, 3.)[1] Again: "After the death of the Apostles and the pupils of the Apostles, to whom the general direction of the Churches had always been conceded, some one amongst the Presbyters of each Church was suffered gradually to take the lead in its affairs. In the same irregular way the title of Bishop was appropriated to this first Presbyter. Hence, the different accounts of the order of the first Bishops in the Church at Rome. The oldest authorities give them in the following order: Linus (2 Tim. iv, 21) A. D. 80; Anencletus, Anacletus, or Cletus, A. D. 92; Clemens (Philip iv, 3) A. D. 102; Evarestus, A. D. 110; Alexander, A. D. 120. At Antioch: Evodius, Ignatius, Heros. At Alexandria: (Marcus) Annianus, Abilus, Cerdo.[2] Dr. Schaff, in the first edition of his "Apostolic Church" and "Church History," finds Episcopacy in the first century.

1. History, Sec. 29.
2. History, Sec. 32, Cunningham's Edition.

He tells us that Dr. Rothe had of late set forth the hypothesis "that the germs of Episcopacy are to be found as early as the close of the first century, and particularly in the sphere of the later labors of St. John." He admits that "in the second century the Episcopal system existed as an historical fact in the whole Church East and West, and was unresistingly acknowledged, nay, universally regarded as at least indirectly of Divine appointment" (pp. 539–41). In his revised edition, he says "the institution of Episcopacy cannot be traced to the Apostolic age so far as *documentary* evidence goes, but is very apparent and well nigh universal about the middle of the second century." And again: "It is a matter of fact that the Episcopal form of government was universally established in the Eastern and Western Churches as early as the middle of the second century" (Sec. 108). Prof. Geo. P. Fisher is even more decided. He says: "All candid scholars must concede that the Episcopal arrangement in the form described may be traced back to the verge of the Apostolic age, if not beyond; and that early in the second century it had become widely established." He goes even further than this: "We must allow (supposing the seven shorter Epistles of Ignatius to be genuine, as he believes them to be), we must allow that the precedence of the Bishops was an established feature in the polity of the Churches of Antioch and Asia Minor in the first decade of the second century.

There is nothing to contradict this supposition." [1] The historian Gibbon, is generally considered impartial in statement of facts. And as he had no bias in favor of the Church or of Christianity, his witness is valuable, and on this point has never been impeached. "Bishops," he says, "under the name of Angels, were already instituted in the seven cities of Asia (Minor)." "*Nulla ecclesia sine Episcopo* has been a fact as well as a maxim since the days of Tertullian and Irenæus." "After we have passed the difficulties of the first century, we find the Episcopal government universally established till it was interrupted by the republican genius of the Swiss and German Reformers.[2]

Of course, nobody pretends that Episcopacy was from the first Diocesan. Dioceses were gradually organized as the need for separate fields of labor became apparent. Nobody can suppose that Diocesan Episcopacy is essential to Episcopacy. Another remark may be here made. Some contend that Ignatius and others were Bishops of single congregations. But James at Jerusalem certainly had many Presbyters and Congregations under him. So had Titus and Timothy at Crete and Ephesus. So Archippus at Colosse; Epaphroditus at Phillippi; Dionysius at Athens; Papias of Hieropolis; Sergius of Laodocæa; Melito of Sardis; the Angels of the Seven Churches of Asia Minor. Some of the cities mentioned were very

1. Beginnings of Christianity, p. 379.
2. Bohn's Ed., Vol. I, p. 52.

populous. Antioch must have had about 500,000 souls. It is true, the See was the *Paroikia*. The city in many instances was the Diocese. But all Christians were of one and the same Church. If Christians were all one in Denver, and all under the Episcopacy, there would be work enough for one Bishop to superintend them and be the leader in the work. But nothing is more certain than that every considerable city had its own Bishop, as should be the case to-day.

I need but refer to the lists of Bishops of Apostolic Sees preserved and recorded by Irenæus and other Fathers of the second and third centuries, and by the Church Historians, Eusebius, Theodoret, etc., of the fourth century. Writers on the Canon of the New Testament insist on the conclusiveness of the testimony of Irenæus and other Fathers to the genuineness and authenticity of the four Gospels, the Epistles, etc., as having been handed down by the Bishops of the Apostolic Sees. The testimony of this Father and of other Fathers to the fact and Apostolic origin of Episcopacy is far stronger than it is for the Canon of the New Testament. That it should not be seen and recognized by such scholars seems incredible. A man, who with all the evidence before him and with not a solitary fact not reconcilable with it, would deny the general prevalence of Episcopacy from the beginning of the second century onward till the Reformation, might as well deny that Washington lived, or that the government he and the

other statesmen of the time established was a Confederated Republic. To such an one nothing which is not already believed could be proved from history.

We have now this problem. Supposing the Church, as at first established, was not Episcopal, is it possible that in the short period from the time of the Apostles to that of Ignatius, it should have been quietly and everywhere transformed into the Episcopal body that confessedly it was then and has ever continued to be? Examine the conditions of this problem. The Church at the time we speak of is well established in widely distant regions. The Seven Churches to which Ignatius, Bishop of Antioch, wrote Epistles on his way to martyrdom at Rome, were all Episcopal. He must have known whether from the year 70 and even earlier the Church had been Episcopal or not. "Thirty years of his Ministerial life had been contemporaneous with that of St. John."[1] He mentions by name, Onesimus, Bishop of the Ephesians; Damas, Bishop of the Magnesians; Polybius, Bishop of the Trallians; Polycarp, Bishop of Smyrna. To nearly all of these Churches he exhorts obedience to their Bishops. His constant exhortation is, "do nothing without the Bishop." Dr. Schaff says of him: "In the Catholic Church, an expression introduced by him, the author sees, as it were, the continuation of the mystery of the Incarnation, on the reality of which he laid great emphasis against the Doce-

1. Mahan's Ch. History, p. 73.

tists, and in every Bishop a representative of Christ and a personal centre of Ecclesiastical unity which he presses home upon his readers with the greatest solicitude."[1] Could he have supposed these Churches had Bishops, and referred to most of their Bishops by name, had they had at that time no Bishops? Consider how far apart were these Churches, and what vast regions of country they represented. We find no signs in any part of the world of a transition from one form of Church government to another. Episcopacy is part of its essential constitution. Nobody complains of it. Nobody speaks of it as an intrusion. Nobody disputes its right. It is nowhere called upon to defend itself. It is received everywhere and by all as the Ministry of Christ. I say everywhere, for the Church is widely diffused. This appears not only from the Churches to which Ignatius wrote. Pliny, Governor of Bithynia, writes to the Emperor Trajan: "The contagion of this superstition has not seized cities only, but the lesser towns and the open country." Justin Martyr (A. D. 140) can say: "There is not a nation, either of Greek or Barbarian, or of any other name, even of those who wander in tribes and live in tents, amongst whom prayers and thanksgivings are not offered to the Father and Creator of the universe in the Name of the Crucified Jesus." And Tertullian, in his Apology for the Faith, can claim triumphantly: "We are but of yesterday, and we have filled your cities, towns,

1. History, 1st Ed., Vol. I, p. 468.

islands and boroughs, the camps, the senate and the forum." From frozen Scythia in the North to the burning deserts of Africa in the South, from Scotland in the West to the borders of India in the East, Christianity and the Church prevail. And everywhere it is one and the same Church, governed and taught by Bishops, Priests and Deacons, as among us at the present day. If it was not Episcopal at first, how could it have been changed in all places, however remote; changed everywhere in precisely the same manner; changed by the adoption of precisely the same polity; changed simultaneously and without consultation, in the brief time, when many who had seen the Apostles and thousands who had long been conversant with those who had been taught by the Apostles, were alive!

But this is not all of the difficulty. It is an age of great intelligence. The Roman Empire, which is nearly universal, is at the height of its civilization. Literature is abundant. Voluminous writings of the great doctors and teachers of the time, and times immediately subsequent, are extant. We are to suppose that this change went on in the East and West, in the North and the South, in every Church at the same time, noiselessly, quietly, without commotion or opposition, without a single remonstrance anywhere, with not a word written about it, leaving no sign or memorial by which it would be possible to prove it in after generations; that Ignatius and his contemporaries in A. D. 107; that Polycarp and all in communion with him from A. D.

85 to A. D. 165 should have, somehow, come to believe that they were baptized, confirmed and were communicants in a Church that was Episcopal, when it was not, when it was all the while Presbyterian or Congregational; that it was changed under their own eyes after they had reached the age of manhood without their ever having heard a word about it, and while all believed the Church they belonged to, was Episcopal or Apostolic, because so constituted from the beginning.

Still more improbable does such change become, when you consider the difficulty of intercourse, the slowness o communication between countries separated by hundreds and thousands of miles. Concert of action in making such change between Christians of Spain, Lyons, Britain, and Italy, Greece, Macedonia, Asia Minor, Syria, Egypt, the remote East, was surely impossible. And how could the change have been the same everywhere without consultation and previous agreement? And more than this: If this great change took place, by whom was it effected? Who were the wicked persons who, against the Divinely settled constitution of the Church and the teaching and example of the Apostles, subverted all at once and everywhere the ancient foundations and made the Church "prelatical"? They must have been Presbyters, non-Episcopal Ministers, all of whom were equal. These were the guilty ones who succeeded without anybody's knowing or suspecting it at

the time, and only leaving it to be discovered fifteen hundred years afterwards; in subverting the foundations laid by Jesus Christ and his Apostles! They must have done it wilfully, knowing what they were doing and how contrary to Scripture and wrong it was. And still more incredible: they may have done it by an abridgment of their own powers. They must have surrendered their own title to pre-eminence, by exalting to a position and a dignity above them, a small number of their equals. To these they give up the power of ordination, chief government and discipline over themselves and the brethren alike. They must have done this, too, at the cost of martyrdom, for the policy of heathenism was to "smite the chief Shepherd that the flock might be scattered." And so it was done throughout the world!

For what purpose could they have done it? It is inconceivable that they should have made so radical a change unless the non-Episcopal polity, which the hypothesis supposes the Apostles had established, had completely failed, and they felt themselves driven to the adoption of the Episcopal regimen as a necessity to secure the good government, the strength and efficiency, that in an aggressive, struggling, but everywhere triumphing Church, was clearly demanded. But who is willing to admit that the Apostolic polity of which our Lord had spoken during the great forty days before he ascended, (Acts i, 3), and of which the Holy Ghost was the

inspirer, could have failed in the single generation after the Apostles, and while one of them, St. John, was still living!

But let us dismiss these impossible and lately invented fictions. It could not be that the Church of Christ, which was everywhere Episcopal in the second century, was otherwise as first founded. The change could not have been made so soon, so universally, a change so radical, so opposed to the interests of the vast majority of influential Christians, with no opposition or notice, no traces of it left in history, in the writings of friends or enemies. It is impossible to believe it. We may conclude, therefore, with the great Chillingworth, author of "The Bible Only the Religion of Protestants," in his unanswerable "Demonstration of Episcopacy": "When I shall see all the fables of the Metamorphoses acted and prove true stories: when I shall see all the democracies and aristocracies in the world lie down to sleep and awake into monarchies, then will I begin to believe that Presbyterian government, having continued in the Church during the Apostles' times, should presently after, against the Apostles' doctrine and the will of Christ, be whirled about, like a scene in a mask and transformed into Episcopacy. In the meanwhile, while these things remain thus incredible and in human reason impossible, I hope I shall have leave to conclude thus:

"Episcopal government is acknowledged to have been

universal in the Church presently after the Apostles' times. Between the Apostles' times and this presently after, there was not time enough for, nor possibility of, so great an alteration; and, therefore, there was no such alteration as is pretended. And, therefore, Episcopacy, being confessed to be so ancient and Catholic, must be granted also to be Apostolic. *Quod erat demonstrandum.*"

Well might Sir Edward Dering, who had been a Puritan and violently opposed to the Established Church, say as he did in his place as a member of the Long Parliament: "They who deny that ever any such Bishops, that is to say, Bishops presiding over Presbyters, were in the best and purest times, I entreat some one of them to show and teach me how I may prove that ever there was an Alexander of Macedon, or a Julius Cæsar, or a William the Conqueror." In fact, all such denial and all such hypotheses invented to reconcile acknowledged facts with the notion that in the Apostles' times the Church was not Episcopal, must result in subverting all historic truth. You can not consistently with such denial, prove infant baptism or the observance of the Lord's day to have been Apostolic. You can not prove that the Books of the New Testament are a part of the Word of God and belong to the Canon of Holy Scripture. You can not prove anything from history.

Let us be thankful that we belong to a Church whose succession from that of the Apostles is undoubted. Let

us rejoice that we in common with all Christians may attain to certainty regarding the all important question, What is the true Church? what its polity and constitution? what its Ministry? But let us not forget, that though we are certain that we were baptized into this Church by validly ordained Ministers and are taught from their lips and receive the Bread of Life and the Cup of Salvation from their hands, yet all this alone can not save us. We are saved by the Blood of Jesus Christ that cleanseth from all sin and by a life of faith and obedience.

LECTURE V.

EPISCOPACY PROVED FROM SCRIPTURE.

IN the acknowledged facts that all the Churches existing at the present day, which have a history reaching back of the Reformation through the middle ages to primitive times, are Episcopal in their polity; that all the Churches in the world, at the beginning of the Reformation, were Episcopal and had always been so, so far as known; that from within less than fifty years after the Apostles, Episcopacy is found in universal prevalence, there being no notice in any writer, or trace in history, of any other form of government, so that from this time onwards even the Sects, heretical and orthodox, that divided from the Church, were invariably headed by Bishops and preserved Episcopacy: the Sabellians, the Novatians, the Donatists, the Arians of various types, being all unquestionably Episcopal; in these undeniable facts there is the strongest presumption that the Apostles left the Church with such a polity, and that from its foundation by Christ and through the Apostolic age it was essentially the same. The inference is as legitimate as any inference can be from historic facts, that because of the general prevalence of Episcopacy

from the time the Church appears as a power in the world, it must be Apostolic, Scriptural, and Divine. We have a right now to assume this as proved. At any rate, the presumption is so strong for the truth of the clear statement of the Preface to the Ordinal, that the burden of proof is thrown upon those who deny it. Let them marshal their facts from Scripture history. Let them show, from something more tangible than theories derived from modern systems of Church Government, that the Church was *not* Episcopal in the Apostles' times, but, on the contrary, the Ministry existed in one order only, all Ministers being Presbyters and essentially of equal rank. It will be time enough then to account for the supposed change from parity to the threefold order. Till then we might rest in the confident assurance that Episcopacy is Apostolic and from the beginning.

But the opponents of Episcopacy have never been able to do what they are logically required to do. Their arguments from Scripture are *theoretical.* They propose to show what *might have been*, and therefore *probably* was. Ignoring utterly *the fact that the Apostles were an order of Ministers*, they begin with the assumption of a parity, a single order in the Ministry, and waste their strength and learning in the vain effort to show how the facts, that are alleged against them, can be made to admit of a possible reconcilement with their theory. We may pardon them for taking this singular course for the confession involved in it, that it is

the only course left to them. If the *facts* were on their side, surely they could not be content with theories.

But I do not propose to rest in the presumption thus created, strong and convincing as it is, of the original institution of Episcopal government for the Church of Christ. I shall carry the argument for Episcopacy back of the second century into the Apostolic age, and I hope to be able to so present it as to carry conviction to all dispassionate and candid minds.

Let me first premise a word as to the nature of the proof we are to look for in Scripture of a matter of fact like that which is before us. Some people seem to think that the Scriptures were given to the early believers in Christ, to direct them in the organization of themselves into a Church, and that there was no Church until after the New Testament was given. Finding in the Scriptures the idea of a Church, they made haste to organize themselves in accordance with this idea, with a Ministry and government such as seems to be required. Thus in modern times Churches have occasionally been constructed. A number of Christian men, A, B, C, and D, with their associates, decide that there is no Scriptural Church in existence. They accordingly withdraw from the Churches with which they have been connected. They take the New Testament as their Constitution. They frame a Society upon the basis of what they conceive to be its teachings. They proceed to set apart certain of their

number as their Ministers. These are ordained by themselves or by those who were Ministers in the bodies from which they have seceded. Baptist Churches were begun with persons unbaptized on their hypothesis, and took the same course in setting up their organization and Ministry. They determine by vote upon a confession of faith, or the Bible as such confession, which is made to constitute their so-called Creed. Then they assume that they have a Church which is Scriptural, Primitive and Apostolic ; and he that shall dare to say that such a Society is not the Church of Christ is stigmatized for his want of "charity" and adjudged to be so bigoted as to be worthy of the Inquisition!

But that the first Christians formed the Church in this manner, or that it is now a legitimate proceeding to do so, is a theory as shallow and preposterous as it is mischievous and false. If the "gates of hell" had prevailed against "the Church," and the promise of Christ, "Lo, I am with you alway," had not been made good in the perpetuation of the Apostolate, there might be some excuse for Christian men—if there could be any Christians left on the hypothesis—to form on the basis of what they could find in Scripture, a Society as nearly like the Church of the New Testament as possible, for the purposes for which the Church was founded. But even then, so far as we can see, the Church of Christ, supposing it lost, could be framed anew and reconstructed only by its Divine

Founder. The Church of Christ can be founded only by Christ. No institution but that which He established in the world can be, strictly speaking, the Church of Christ.

Now, it can not be questioned that this institution existed a considerable time in wonderful life and vigor, before the books of the New Testament, or any of them, had been written. The Scriptures were given to the Church by Ministers of the Church, having already its Ministry and Faith, Rites, Sacraments, Worship and Polity.

It is absurd, therefore, to suppose that they were given for a purpose that had already for a quarter of a century or more been effected. You will search in vain in the New Testament to find a formal statement of what was to be the Church's Constitution, and what were to be the grades of its Ministry. The New Testament Scriptures might conceivably never have been written; some other mode of authoritative teaching might have been provided —still the Church would have continued all the same, with its divinely revealed doctrine and its original polity and orders of Ministry and Sacraments, which would have been binding upon all Christians and might have handed on and promulgated the same Faith for the salvation of the world.

How, then, shall we prove Episcopacy from Scripture? Just as we prove infant baptism, or the religious observance of the Lord's day. Nobody could expect to find it explicitly commanded that infants should be baptized,

or that Sunday should be observed in addition to, and afterwards in place of, the Jewish Sabbath. We are content to find that the command to baptize all nations did not except any by reason of age, and that families and households were received by baptism into the Covenant of Grace; and that the first day of the week was observed by assembling for worship, for the breaking of bread in the Holy Communion, for "laying by in store" as God had given ability, for being "in the Spirit" as on "the Lord's day." We rightly infer the Apostolic Institution and the Divine intention from these incidental notices. If these notices had been wanting, still the observances would have continued to prevail, and we might have alleged for them as now the authority of Christ or of His Apostles. The universal practice of the Church would have been sufficient evidence that they were divinely instituted or intended; for their general prevalence some time after the Apostles could only be accounted for by Apostolic sanction or institution. Who else but Apostles could have given them such prestige and authority that in the second and following centuries their observance should have been general?

So with Episcopacy. We are not to search the writings of the Apostles for an unequivocal *injunction* of Episcopal government. The utmost to be expected in the nature of the case is to find statements of facts and incidental allusions which clearly suppose the Ministry in three orders as already existing.

It was necessary to make this explanation of the nature of the evidence that is now to be laid before you, to enable you to appreciate it in its true character. I shall reverse the order in which the argument is usually presented, and shall proceed by sure steps from the beginning of the first century, when the Apostle St. John had lately been called from the earthly exercise of his office, back through the times when the Apostles were living, to Christ Himself, the fountain-head of all Ministerial powers.

It is impossible altogether to disconnect Historical from Scriptural evidence.

It is the uniform testimony of the Early Church that when the career of the Apostles was nearly terminated, and they knew that the time of their departure was at hand, "they in no case left their peculiar powers to Presbyters or Presbyter-Bishops or to local congregations, but assigned Timothy to Ephesus, Titus to Crete, Linus, Cletus and Clement to Rome, Symeon to Jerusalem, after the death of James, Evodius and Ignatius to Antioch, Polycarp to Smyrna, Annianus to Alexandria, and others of their companions to other places, and gave to them all the supervisory powers of the Apostolic office."[1] There is no reason to question this testimony. They who gave it must have known whereof they affirmed. In every

1. Mahan. Church History, p. 71.

instance it is perfectly consonant with known facts or trustworthy tradition. Ignatius had been appointed and commissioned Bishop of Antioch by the three chief Apostles. [1] In A. D. 68 he succeeded Evodius as Bishop of Antioch, [2] where he continued to exercise his Apostolic office until in A. D. 107 he was condemned by the Emperor Trajan to be thrown to the wild beasts at Rome. On his way thither he wrote seven Epistles to different Churches, which, in the shorter version are now acknowledged by all competent scholars to be genuine. This was long disputed, doubtless because of "his championship of the exclusive claims of the Episcopacy," as Dr. Schaff and others charge. But Bishop Lightfoot, in his recent great work on the Ignatian Epistles, in which he retracts certain views of the Ministry he had advocated in one of his learned dissertations appended to his Commentary on the Epistles to the Philippians, afterwards published in this country in a small volume and widely circulated, has said the last word on the subject, proving beyond possibility of further question that these seven Epistles are the undoubted writings of this eminent Bishop, Saint and Martyr. His testimony to the fact and prevalence of Episcopacy is sufficiently decisive.[3]

St. Clement, Bishop of Rome, the third after SS. Paul and Peter, belongs to the first century. St. Paul speaks

1. Mahan, p. 102.
2. Mahan, p. 106.
3. See the translations in the Ante-Nicene Christian Library.

of him as one of his "fellow laborers whose names are in the Book of Life." (Phil. iv, 3.) His Epistle to the Corinthians, written in A. D. 68, at latest 97, was long so highly esteemed that it was read in many Churches as Scripture. "He refers to the sacerdotal analogy of High Priests, Priests and Levites, to the military analogy of Prefects, Chiliarchs and Centurions, and shows incidentally, and therefore the more powerfully, that the principle of subordination or prelacy was acknowledged in the Ministry. In the same incidental way he mentions Rulers and Presbyters in one place, and Bishops and Deacons in another, and testifies that the order of succession was settled by Divine Providence and by Apostolic Authority." [1]

It was towards the close of the first century that the Apocalypse of St. John the Divine was written. In the second and third chapters there are seven Epistles to the Angels of the Seven Churches of Asia Minor. The meaning of "Angel" is "Messenger," which is also the meaning of "Apostle." These Angels are held responsible for the spiritual condition of the Churches over which they had charge and oversight. From the Epistles themselves it is clear that they held in these Churches Apostolic or Episcopal authority. It is as the Bishops of these Churches that they are reproved or commended. Accordingly it was held by all the writers, commentators, historians of the Ancient Church that they were Bishops, and there is

1. Mahan, p. 73.

hardly a good interpreter of Scriptures of modern times who is not in agreement with the ancients.[1]

We are now on Scripture ground. We bring Scripture evidence to confirm that given by men who lived in the Apostles' times. Let any one read these seven Epistles, intelligently and without prejudice, and he will see that no other hypothesis than that the Angels of the Seven Churches were the Bishops of those Churches is possible. The powers of oversight, discipline, government, are confessedly Episcopal. We are assured by unimpeachable tradition that Polycarp was one of these Angel Bishops, the Bishop of Smyrna. In the same way the names of others are known. The evidence is so strong that Mosheim, Gieseler, Schaff, and others of the higher class of non-Episcopal historians concede the fact of the prevalence of Episcopacy in the later years of St. John's ministry.

We now go back thirty or forty years to the times of the Acts of the Apostles and the Epistles of St. Paul. We come first to his Epistles to Timothy and Titus. The superscription to the second Epistle to Timothy informs us that he was "ordained the first Bishop of the Church of the Ephesians," and that to the Epistle to Titus declares that he was "ordained the first Bishop of the Church of the Cretans." These superscriptions are not a part of the Epistles; they were subsequently added. But they

1. Timlow's Plain Footprints, Chap. IX.

are historical statements showing the unanimous judgment of the Primitive Church as to the rank and position of these Ministers of Christ. They are as trustworthy as the like witness to the fact that St. Paul wrote these Epistles. There is no reason to question their testimony. Let us examine the Epistles. The internal evidence will be found to corroborate the appended statements certifying that Timothy and Titus were Bishops, which have been deemed worthy of their place in our Bibles. In the Tübingen school and its manifold and contradictory survivals, the genuineness of these Epistles is denied. The chief motive to such denial is found in the fact that Episcopal government is so fully developed in them, and hence they could not have been written until after St. Ignatius in the second century !

Ephesus had, some time before the Epistles to Timothy were written, several local congregations or Churches with their many Elders or Presbyter-Bishops and Deacons. St. Paul, according to the twentieth chapter of the Acts, had called to him these Bishops or Elders, and with many tears had charged them to be faithful, and had taken his farewell leave of them. If you examine his discourse to them you will see that they were Ministers of Congregations. They were to feed and rule and oversee the Flock of Christ in that city, and to be watchful against the rise of heresies. Their powers have reference to the laity. There is clearly no one among them in St. Paul's absence,

to hold an oversight and governing power over them as clergy. Accordingly, some five years later (Bp. Wordsworth, seven to nine years) St. Paul sends to them Timothy, who is also called an Apostle, (1 Thes. i, 1; ii, 6) to fulfil at Ephesus these Apostolic functions. Read the two Epistles and you cannot but see how explicitly the right of ordaining, governing, disciplining the clergy is ascribed to him. They are, evidently, Episcopal charges. Timothy is to receive accusations against Elders, but only before two or three witnesses. He is to allow none of them to teach false doctrine. He is to settle the qualifications of such as were to be admitted to the order of Presbyter-Bishops or Elders, and of Deacons. He is himself to ordain Ministers, and generally to set in order the things that are wanting. These Apostolic powers are expressly said to have been conferred upon him BY the laying on of St. Paul's hands (2 Tim. i, 6), with the laying on of the hands of the Presbytery (1 Tim. iv, 14). Note the prepositions : *dia*, by, expressing cause ; *Meta*, with, expressing association. If the Presbyters mean those who assisted St. Paul in the ordination it is possible that some of the Apostles, as St. Peter and St. John were members of it. It is then a precedent for the universal practice of three or more Bishops uniting in the consecration of a Bishop. If it was a body of Presbyters only, it is in accordance with the ancient practice preserved among us at the present day, of Presbyters assisting the Bishops in the imposition

of hands in ordaining Presbyters. Whatever it means, it is by the Apostles' hands that Timothy was admitted to the Apostolic Order.

Now consider what were the powers which Titus was commissioned to exercise in the Island of Crete, as seen in the charge the Apostle gives him; power to admonish (i, 13); to degrade or excommunicate (iii, 10); power to ordain Elders or Presbyter-Bishops (i, 5); authority over the laity as well as the clergy (ii, 2–11). To him St. Paul lays down the qualifications of the Presbyters, that he may know whom to ordain and whom to discipline. His credentials are clear. "For this cause left I thee in Crete that thou shouldest set in order the things that are wanting, and ordain Elders in every city as I had appointed thee" (i, 5).

Now, I appeal to any one who has carefully read these Epistles to tell me if it be not perfectly clear that Timothy and Titus are charged and expected to exercise higher powers and functions than those could do to whom they are sent. Are they not Bishops in the Ecclesiatical sense? Are they not Apostles in the Scripture sense? Do they not stand in the place of St. Paul and perform Apostolic functions? Have they not Apostolic prerogatives? I care not by what name you call them. It is well known that "Bishop" is applied to Presbyters in the New Testament, that "Elder" is applied to Apostles (1 Peter v, 1); that "Deacon" is sometimes used of both the higher Orders.

The early Fathers unite in the testimony that "Apostle" was at first the name of the higher order, and Bishop, Presbyter or Elder the title of the second, but that after the death of the original Apostles their successors assumed the humbler name of Bishops.[1] They were content to be known as "Secondary Apostles," and "successors of the Apostles," and as having their Sees designated as "Apostolic Sees."[2]

We are not contending about names. The question is this: Did not Timothy and Titus have in the Churches they were sent to, the power to ordain, to oversee, to rule, to discipline the clergy? This must be admitted. But did not other Ministers in these Churches have the same prerogatives? If this were so, then why were these colleagues of St. Paul sent and placed over them? They must have been sent upon a superfluous, more than this, an impossible Ministry. If the Churches of Ephesus and of Crete were organized on the basis of those which in modern times are not Episcopal, neither Timothy nor Titus could have fulfilled his office. They would have been intruders. They would have been regarded as usurping functions which belonged to others. There would have been no place for them. Instead of being welcomed they would have been repelled and warned to go elsewhere. For, suppose the Churches were Congregationalist, all

1. Bingham's Antiquities, Book II, C. I, Sec. 3.
2. Bingham, B. II, C. II, Sec. 3.

power of ordaining, discipline, etc., being in the separate Congregations, what reception would have been accorded to such extraordinary Ministers, arrogating to themselves the exclusive exercise of powers and rights belonging only to the Congregations? Would not the Christian people have said to them : We have not elected you. We have not called nor ordained you. We can ordain for ourselves our own Ministers. We can administer discipline and take care of our own affairs. We want no intermeddling. We will have no prelates among us to lord it over God's heritage !

Suppose these Churches had been constituted according to the scheme which vests all Ministerial power in the Presbyters (Presbyter-Bishops), the mission of Timothy would have been exactly parallel to the sending of a Bishop to take the oversight, to ordain Ministers, to administer discipline and generally to set things in order, in a modern Presbytery. Would he be received? Not, assuredly, unless he consented to give up his "prelatical claims" for the exclusive exercise of which he was commissioned. Timothy and Titus would doubtless have received this answer : If you will unite with us as equals, we shall be glad to have you with us. You may join with us in ordaining, ruling, admonishing, after you have gained some experience and become acquainted with our methods. We will welcome you as a fellow-helper and gladly settle you over one of our Congregations. But we

have no place for any pretended successors of the Apostles. We will tolerate no prelatical assumptions. These you must give up, or we shall be compelled to dispense with your services. Timothy and Titus would have been constrained to depart with the conclusion that St. Paul must have forgotten that the Churches he had founded were Presbyterian ![1]

We come now to the inquiry: What Ministers were in the Church, and who had the power of ordaining and general supervision during the period covered by the Acts of the Apostles. That the Apostles were a higher order of Ministers than Presbyters (Presbyter-Bishops) and Deacons, is generally conceded. "God hath set in the Church first, Apostles; secondarily, Prophets; thirdly, Teachers." (1 Cor. xii, 28.) And again it is asked, Are all Apostles, are all Prophets, are all Teachers? (v, 29). So Apostles *and* Elders (Acts xv, 23; xvi, 4), Apostles *and* Elders and brethren (or Elders brethren), Bishops and Deacons, are spoken of. The orders are plainly distinguished; there are different grades, or language would be meaningless.

The Chief of the Apostles from the time of his call, is evidently St. Paul. If St. Matthias, who was elected to fill the place of Judas, was an Apostle and did fill that place, as is undoubtedly the fact, St. Paul was the thirteenth Apostle. Among the strange curiosities of interpretation found among people whose prepossessions

1. Dr. D. R. Goodwin's Sermon on the Christian Ministry.

will not permit them to see facts as they are, is the notion, dogmatically held for truth, that, as there could be but twelve Apostles and therefore there could be no successors to any of the twelve, the eleven, under the instigation of the impulsive Peter, made a great mistake in choosing Matthias, and consequently he is never again heard of, the Divine intention being that St. Paul was to take Judas' place and be one of the twelve.[1] The vain effort to explain away a plain fact, for if it was a mistake it was never subsequently rectified after the Holy Ghost was given, shows to what desperate straits great writers are reduced under the strongly-felt and evident necessity to their cause of getting rid of the evidence of the extension of the Apostolate. But no such assertions under the exigencies of controversy charging upon the Apostles a blunder, have sufficed to put the Apostle Matthias out of the way, nor to nullify the evidence that St. Paul, the great Apostle to the Gentiles, was additional to the twelve. We see in his case what we know to have been true of St. Peter and St. John, and was doubtless true in the case of all, that the Apostles gradually associated with themselves a number of companions, yoke-fellows, colleagues, fellow-laborers, who are also sometimes called Apostles or Messengers of the Churches. They sustained to their Principals a like relation to that of Joshua to Moses, Elisha to Elijah, the Sons of the Prophets to the

1. Timlow, Chap. VI.

Prophets themselves, or the twelve to our Lord during His Ministry. They were clearly in training to be the Apostles' "successors;" they are endowed with special gifts and functions; they are personally acquainted with the Apostles' "doctrine, purpose, and manner of life;" they are in one sense their sons or disciples, in another their fellow-laborers, "yoke-fellows;" they were even sometimes designated by "prophesies going before" (1 Tim. i, 18; iv, 14) and are employed by the Apostles in portions of their larger fields of labor. The names of some of them are associated with St. Paul in the superscription of Epistles. Barnabas, Timothy, Silas or Silvanus, Andronicus Junias, Epaphroditus and others are called in the Greek text, Apostles. They were at first Bishops at large, Missionary Bishops. In due time they will be appointed to separate Jurisdictions. Thus, as we have seen, Timothy became Bishop of Ephesus and Titus of Crete. There are others also, such as Epaphras, Tychicus, Onesimus, Carpus, Crescens, Erastus, to whom well-founded tradition or history assigns the name and character of Bishops, and who, in like manner, became Bishops of Churches. Thus Epaphroditus, according to early writers, was Bishop of Philippi, and St. Paul's Epistle to the Philippians gives evidence of this fact. (Phil. ii, 25. "Messenger" = "Apostle.")

An argument has been made for two orders only at Philippi, as in other places, because St. Paul addresses the Epistle to the Bishops (Presbyter-Bishops) and Deacons

with the brethren (Phil. i, 1). This is just about as conclusive as if it were contended that before the Revolution there was but *one* order recognized in the Episcopal Church in the American colonies; for, in fact, there were only Presbyters. The reason of this, however, is not far to seek. The English Government would not allow us to have Bishops for fear of offending dissenters, and every man who went to England for ordination was ordained Priest as well as Deacon to save him the peril and expense of a second journey. Suppose it true that at the time St. Paul wrote to the Philippians there were but Presbyter-Bishops and Deacons in that colony, was not St. Paul still their Apostle? Was he not, in writing them, fulfilling his Episcopal office? And could he not appoint for them another to take his place when he should find that he could no longer hold jurisdiction over them? So he had actually made Epaphroditus their Bishop, who was with him when he wrote the Epistle, who had come to him as the bearer of charitable collections he had made in his Diocese (iv, 14–18.). The Epistle was not directed to Epaphroditus with his clergy, because he was the person who carried it. His character and rank are clearly indicated when St. Paul writes: "I thought it necessary to send unto you Epaphroditus, my brother and companion in labor and fellow soldier, but your Apostle" (ii, 25). Thus he is made Apostle-Bishop of Philippi, just as Timothy was afterwards of Ephesus and Titus of Crete. And anal-

ogy leads to the conclusion that it was the same of the other Apostolic colleagues. And this is abundantly confirmed by early tradition and patristic testimony.

But what was there, it will be asked, that Apostles could do that Presbyters could not also do? Is there an inherent, essential difference between them? What has been already said indicates a difference. The work of Presbyters was local and was related to the brethren. The work of the Apostles was general, supervisory, disciplinary. But there was one great difference which needs special statement and proof. The Apostles were the only Ministers who received the power of Ordination and of Confirmation. It is they, and they only, to whom is ever attributed the laying on of hands. There are various examples of Apostles ordaining and confirming. (2 Tim. i, 6. Acts vi, 6; viii, 17; xiv, 23, etc.) There is not a solitary instance in which this power is exercised by Deacons or by Presbyter-Bishops or Elders.

The only instance which has ever been alleged of ordination by Presbyters, except that already referred to of St. Timothy, which was by the laying on of St. Paul's hands with the assistance of the Presbytery, is that which is recorded in the first three verses of the thirteenth chapter of the Acts. But before this passage can be pressed into this service, several assumptions have to be made, as first: that it was an ordination; and second, that the ordainers were Presbyters; and third, that it was to the Presbyterate. Bishop Onderdonk, in "Episcopacy Tested by Scripture," is

believed to have proved that it was not an ordination, but only a setting apart to a particular mission, and a benediction upon those thus separated for "the work which they fulfilled" (xiv, 26). The facts are these: Five persons at Antioch, who are Ministers, as they are called "prophets and teachers," of whom St. Barnabas is one and St. Paul is another, are directed by the Holy Ghost to set apart these two for the work whereunto He had called them. Accordingly after fasting and prayer they receive from the others the laying on of hands, they proceed upon their mission, fulfill it, and return with their report to Antioch "whence they had been recommended to the Grace of God" (xiv, 26).

Now, if this was an ordination it must have been to the highest order, because, before it, the five brethren were all "prophets and teachers," and are said to have been "ministering to the Lord," and were therefore at least of as high an order as Presbyters. If it were an ordination it would have simply confirmed them in the Apostolate. For St. Paul certainly, and Barnabas probably, were already Apostles. St. Paul's Commission was given by the Lord Himself who appeared to him on the way to Damascus. And he again and again insists that he is "an Apostle not of men, neither by men, but by Jesus Christ and God the Father" (Gal. i, 1; Rom. i, 1; 1 Cor. i, 1, etc). It could not have been an ordination to the second nor to the highest grade; not to the second unless Paul and Barnabas had

been only Deacons, which no one has ever pretended; nor to the highest unless they had been merely Presbyters before, which is contrary to St. Paul's assertion of himself, and too doubtful of Barnabas to be pretended. And, moreover, the rank of the three who are supposed to be the ordainers is altogether uncertain. For "prophets and teachers" does not indicate it. It would be most natural to suppose that they were of the same rank as Barnabas and Paul, that is, Apostles, for all the five were in consultation and "ministering to the Lord." In fact, they should be of the higher order, for how could they assume to ordain their equals or superiors in rank? Thus it will be seen what insuperable difficulties there are in the passage if we regard it as the account of an ordination. In any case it is impossible to find in it an ordination *by Presbyters*. We may say, therefore, without fear of contradiction, that none in Scriptures are found ordaining men to any order of Ministry except the Apostles. It is the same also of the Rite which we call Confirmation (Acts viii, 17; xix, 6).

We have seen that the Apostles who have general oversight of the Churches they planted, gradually superadd to the Presbyters (Presbyter-Bishops) and Deacons, a higher Order from their own fellow-laborers and companions, to whom they impart their own Apostolic authority and assign parts of their Episcopal Jurisdictions. The three Orders are, Apostles, Presbyter-Bishops or simply Elders,

and Deacons; Timothy, Titus, Epaphroditus and others being classed as Apostles. In the second century, by a slight change of names, the same Orders are Bishops, Priests and Deacons, as they have ever since been known.[1]

We shall find the model of this polity in the mother Church of Jerusalem. There is no historical fact better established than that James, the brother of our Lord, the author of the Epistle, called also James the Just, was the first Bishop of this oldest of the Churches. The testimony of antiquity is so unanimous and abundant that there are hardly any scholars who have the hardihood to deny it. The position accorded to him is decisive. He presides in the first Council, sums up the argument and issues the decree (Acts xv). St. Paul refers to him as a chief pillar of the Church (Gal. ii, 9). He is the one to whom Peter's deliverance is reported (Acts xii, 17), and to whom St. Paul resorts when he returns to Jerusalem (Acts xxi, 18). Thus this earliest of the Churches had its Diocesan Bishop, who, in all probability, is one of the twelve.[2] He presides over this Church for some thirty years, until his death. He is succeeded by Symeon, who is also a relative of Jesus. All through his long Episcopate this Church had under him its Presbyters. It had also its Deacons, chosen by the brethren, but ordained by the Apostles (Acts vi, 6). Every Church throughout

1. Bingham, Book II, Chap. II.

2. Bishop Lightfoot. Galatians, Dissertation II. Mahan's Works, Vol. III, "Who was James the Lord's Brother."

the world was framed after the model of this one. There is no change of plan, no variation of policy. In all the different countries whither the Gospel is carried, the Churches are the same in organization. Hence we account for the fact, otherwise utterly unaccountable, that all the Churches throughout the world in the early part of the second century and thence onward, were Episcopal and had the three Orders of Ministers of our Ordinal.

May we not now go back a little farther and find the model on which the Church of Jerusalem was framed? The great Apostle-Bishop, to whom all power is committed, ordains the Twelve and sends them forth, as He had been sent by the Father, and promises to be with them, not, of course, personally, for they must, in the course of nature, yield their places to their successors. To be *with them* must mean, as Apostles, to be with their Order, to be with them in their successors, guaranteeing their continuance "alway, even unto the end of the world," or dispensation. He had power to ordain; "as He was sent" assures to them the same power. For they must perpetuate their office and ordain inferior Ministers. If they were sent as Christ was sent, it follows of necessity that they can send others. This may be regarded as their ordination, that is, to the highest order. They had been first ordained to preach, to work miracles of mercy upon the bodies and souls of men. It was the power of the Diaconate (St. Mark iii, 14, 15; St. Luke vi, 13). Some time after, their commission was

enlarged (St. Mark vi, 7, 13; St. Luke ix, 1, 6). They were now to preach repentance and the Kingdom of God, and to have authority over devils, and accordingly they go "preaching the Gospel everywhere." This is the office of Presbyters. Soon after, the Seventy were appointed to the lowest grade, viz., to teach. Thus there were three Orders. Christ Himself, the first; the Twelve, the second; the Seventy, the third. After our Lord's Resurrection, and He had again "breathed on them and said, receive ye the Holy Ghost," etc., the Twelve, with Matthias, St. Paul, and the other Apostles, represent the highest Order, the Seventy the second. For some of these are known to have been Presbyters, and soon the seven Deacons are appointed. Thus, as in the Jewish Church, there were High Priests, Priests, and Levites, and not one order only; so in the Christian, there are Apostles or Bishops, and Priests, and Deacons.

In fact, the true origin of the Episcopate is in the Mission of Jesus Christ. I quote "the well-weighed words of Sanderson," one of the most illustrious Bishops since the Reformation: "My opinion is that Episcopal Government is not to be derived merely from Apostolic practice or institution, but that it is originally founded in the Person and Office of the Messiah, our blessed Lord Jesus Christ, Who being sent by His Heavenly Father to be the great Apostle (Heb. iii, 1), Shepherd and Bishop (1 Pet. ii, 25) of His Church, and anointed to that office immediately after His Baptism

by John, with power and the Holy Ghost (Acts x, 37, 38) descending then upon Him in bodily shape (St. Luke iii, 22) did afterwards, before His Ascension into Heaven, send and empower His Holy Apostles, giving them the Holy Ghost likewise, as His Father had given Him. In like manner, as His Father had before sent Him (John xx, 21) to execute the same Apostolical, Episcopal and Pastoral office, for the ordering and governing of His Church until His coming again ; and so the same office to continue in them and their successors unto the end of the world." (St. Matt. xxviii, 18–20.)[1]

Let us, in conclusion, gather up the scattered threads of the argument. We learn from SS. Ignatius and Clement, who belong to the first century and the Apostolic age, that Episcopacy was the recognized polity of the Church in their time, and they had never known any other. The seven Epistles to the Angels or Bishops of the Seven Churches in the Apocalypse are unquestionable proof of the same polity fully established, where St. John was, for many years, Chief Bishop and Metropolitan. The most Spiritual, as we may say, of the Apostles, is the one most solicitous to hand on the Apostolic Ministry. Some thirty years earlier Timothy and Titus were made Bishops of Ephesus and Crete by St. Paul, and this is clear not only from history but also from the powers intrusted, in his charges given them in his Epistles. Earlier still it scarcely

1. Works, Vol. V, p. 191; Liddon's "A Father in Christ," p. 12.

admits of question that Epaphroditus was by the same Apostle made Bishop of Philippi. We gather, moreover, from the Acts and the Epistles that the Apostles, especially St. Paul, had in training a number of assistants, whom they from time to time employed on Episcopal duty. Such were Epaphroditus, Timothy, Silas and others, whom they leave in charge of Churches that embraced many congregations, before they were called away by death, and that these are called Apostles, clearly indicating an enlargement and continuation of the Apostolic College. It is evident, moreover, that to this Apostolic order belonged exclusively the office of ordaining and confirming by the laying on of hands, and perpetuating the three Orders of the Ministry. Much earlier than this even, before the Apostles separate to carry the Gospel into all parts of the world, the order of the Church is fixed in Jerusalem, and the model formed for all future Churches, James, the Apostle (or a third James), being the Bishop, and feeding and ruling the Church, assisted by his many Presbyters and his Deacons. And going back still earlier, even to Christ Himself, we find Him the Chief Bishop and Pastor, having under Him the Twelve and the Seventy, calling the Twelve to His own place before His Ascension and instructing them "in the things pertaining to the Kingdom of God," and giving them all the powers necessary for their work as He had received all powers from the Father. Thus the Ministry to the whole world, inherent in His

Person and Office as the Messiah, is imparted to His Apostles, that they may hand it on and perpetuate it, giving such portions of their powers as they were taught by the Holy Ghost to do, to Presbyters and Deacons and the brethren. Thus the Church and Ministry is from above, not from below; of Jesus Christ, and not of man's election and contrivance.

Thus the conclusion is reached that from the time of Christ—in Pentecostal times, and ever after, in the Martyr ages—all through history there are these three Orders of Ministers in Christ's Church : Bishops, Priests and Deacons. The evidence is more than sufficient. It would not be possible with equal clearness to prove that Greece and Rome were ever Republics; that the nations of the East were Despotisms; that the Hebrew government was a Theocracy ; or that England has always been a Monarchy. It is as clear in short as history, Ecclesiastical and Sacred, can make it, that the Church of Christ from the first and always is Episcopal.

There is a plain inference as to the duty of membership in this Divine Institution, but I will not now press it. I will only say that it is one of the mysteries of human conduct, how in a land of free inquiry, all do not learn the truth and act accordingly.

LECTURE VI.

APOSTOLICAL SUCCESSION.

THE promise of Christ, made when He gave to the Apostles His great Commission, to be with them alway, even unto the end of the world, is a promise that the Apostolic Order and office should be continued, the perpetual source under Christ Himself of all Ministerial power. It is the promise of an Apostolic Succession and an effectual presence with the Ministers of such Succession and those by them commissioned unto the end of the Christian dispensation.

This Succession has its fountain Head in Jesus Christ the Apostle from God to a lost world. It begins in the sending of the Twelve, "as My Father hath sent Me"; in the ordination of Matthias to the place of Judas; in the independent call and consecration of the great Apostle to the Gentiles; in the Apostle James with his Diocesan Church of Jerusalem, presided over by him from the time the Apostles separated, each for his chosen field of labor, and in the Apostolic College, after his martyrdom, consecrating to his office Symeon, son of Cleopas, and probably a cousin of Jesus; in the Apostle Paul, the great Missionary Bishop to the Gentiles, when, by rea-

son of age and growing infirmities, the care of all the Churches pressed too heavily upon him, commissioning his trained assistants and fellow-laborers to different portions of his widely extended field, as Epaphroditus to Philippi, Timothy to Ephesus, Titus to Crete, and others to other Jurisdictions; in St. John the Evangelist, long residing at Ephesus, the metropolitan city of Asia Minor, exercising a patriarchal oversight in the Churches of the East, and writing, in the name of Christ and by inspiration, Epistles to the Angel-Bishops of the Seven Churches of Asia Minor, whose accession to their office had been with his concurrence and not improbably by the laying on of his hands.

Such is the beginning of the Apostolic Succession. It is a good beginning. For even while St. John was alive, and living contemporaneously with him, as we learn from Eusebius and many other competent writers, the Mother Church of Jerusalem has had as its Bishops, James the brother of our Lord, and Symeon, and the latter has been succeeded by Justus. Antioch has had its Bishops, Evodius and Ignatius. Annianus has been made by St. Mark Bishop of Alexandria; Onesimus has followed Timothy at Ephesus. In Rome, Linus has been succeeded by Cletus, and Cletus by "Clement, whose name is in the Book of Life" (Phil. iv, 3). So in all the Churches of Apostolic origin, the succession of Bishops passes on. Hermas, an Apostolic Father, testifies to the three orders, as

does Clemens Romanus of the first century. Ignatius says: "As there is no Church where there is no Order, no Ministry; so where the same Order and Ministry are, there is the same Church." "Without Bishop, Priest and Deacon there cannot be said to be a Church." "*If any one is not with the Bishop he is not in the Church.*"[1] Irenæus was consecrated Bishop by Polycarp, who was made a Bishop by St. John, and had long been associated with Pothinus, Bishop of Lyons, who perished as a martyr after passing his ninetieth year. These, not to mention Clement of Alexandria, Origen, Tertullian, Cyprian, indeed all the writers of those times, who, in discussing other subjects refer incidentally to the government of the Church and its Divine Orders of Ministry, all bear unmistakable and irreproachable witness to the succession of Bishops in the Church.

It is curious to see how fully writers on the Canon confirm this witness of the second century Fathers, to Apostolic succession in the Bishops. There could scarcely be a better defense of the position of all Churchmen on this subject than Prof. Fisher's argument for the authenticity of the fourth Gospel in his "Supernatural Origin of Christianity" (pp. 39–83). Treating of the moral impossibility of supposing that this Gospel first saw the light in 160, 140 or 120, he says: "We have spoken of Irenæus and of his testimony to the undisputed, undoubting reception by all the Churches of the fourth Gospel. If this Gospel first ap-

1. Ad. Trall.

peared as late as A. D. 120, how did it happen that he had not learned the fact from the aged Presbyters (*i. e.*, Bishops) whom he had known in Asia Minor? Irenæus, before becoming Bishop, was the colleague of Pothinus at Lyons. * * * He was a man whose active life extended back well nigh to the beginning of the century, who was born before St. John died. Supposing St. John's Gospel to have appeared as late as 120, * * * Pothinus was then upwards of thirty years old. Did this man, who loved Christianity so well that he submitted to torture and death for its sake, never think to mention to Irenæus an event of so great consequence as was this late discovery of a Life of the Lord from the pen of his most beloved Disciple and of its reception by the Churches? Polycrates, Bishop of Ephesus, at the time of his controversy with Victor (Bishop of Rome) described himself as being 'sixty-five years of age in the Lord,' as having 'conferred with the brethren throughout the world and studied the whole of the Sacred Scriptures,' as being also of a family, seven of whose members had held the office of Bishop or Presbyter. * * * How is it that Polycrates or his family appear to have known nothing of so startling an event as the late appearance of this wonderful Gospel? * * * Clement of Alexandria had sat at the feet of venerable teachers in different countries, of whom he says that 'they had lived by the blessing of God to our time, to lodge in our minds the seeds of the ancient

and Apostolic doctrine.' * * * Justin (Martyr) says that in the Churches there are many men and women of sixty and seventy years of age, who had been Christians from their youth. * * * So at every preceding and subsequent moment of the first half of the second century, there were many old persons in every larger Church whose memory went back far into the Apostolic age. Now, if the statements of Irenæus and his contemporaries as to the composition of the fourth Gospel were false, and this work in reality saw the light not long after St. John's death, when some forger offered it for acceptance, how is it possible that there should be none to investigate its origin when it first appeared, and none afterwards to correct the prevalent opinion concerning it?" (pp. 77-80). Again he says: "The main, most convincing argument for the genuineness of this Gospel, is drawn from the moral impossibility of discrediting the tradition of the early Church. Let us consider for a moment the character of this argument. On matters of fact in which men are interested, and to which, therefore, their attention is drawn, and in regard to which there are no causes strongly operating to blind their judgment, the evidence of Tradition is, within reasonable limits, conclusive. An individual may perpetuate his testimony to one who long survives him. The testimony of a generation may in like manner be transmitted to and through the generation that comes after. Next to the testimony of one's own senses, is the testimony of another

person whom we know to be trustworthy. And when instead of one individual handing over his knowledge to a single successor, there is a multitude holding this relation to an equal or greater number after them, the force of this kind of evidence is proportionately augmented. Moreover, the several generations do not pass away like the successive platoons of a marching army, but the young and old, the youth and the octogenarian, are found together in every community: so that upon any transaction of public importance that has occurred during a long period in the past [such as would be the change from Presbytery to Episcopacy], witnesses are always at hand who can either speak from personal knowledge or from testimony directly given them by individuals with whom they were in early life familiar. Few persons who have not specially attended to the subject are aware how long a period is sometimes covered by a very few links of traditional testimony. Lord Campbell remarks of himself that he had seen a person who had been a spectator of the execution of Charles I. in 1649. A single link separated Lord Campbell from the eye-witnesses of an event occurring upwards of two hundred years before. Supposing this intervening witness to be a discriminating and trustworthy person, and we have testimony that is fully credible." And Prof. Fisher goes on to cite two suggestive examples from Palfrey's History of New England. The first relates to the preservation of the knowledge of the landing place of the Pil-

grims. "Plymouth Rock is now imbedded in a wharf. When this was about to be built in 1741, Elder Thomas Faunce, then ninety-one years old, came to visit the rock, and to remonstrate against its being exposed to injury ; and he repeated what he had heard of it from the first planters." Elder Faunce's testimony was transmitted through Mrs. White, who died in 1810 ninety-five years old, and Deacon Ephraim Spooner, who died in 1818 at the age of eighty-three. Again, when Josiah Quincy of Boston was twelve or thirteen years old, Nathaniel Appleton was still minister of Cambridge and a preacher in the Boston pulpits. Appleton, born in Ipswich in 1693, had often sat on the knees of Governor Bradstreet, who was his father's neighbor, and Bradstreet came from England in John Winthrop's company in 1830. Eyes that had seen men who had been founders of a cis-Atlantic England, have looked also on New England as she presents herself to-day. Mr. Quincy died in 1864. Every man of seventy who can unite his memory with the memories of the individuals who had attained the same age when he was young, can go back through a period of more than one hundred years. He can state what was recollected fifty years ago concerning events that took place a half century before. If, in reference to a particular fact, we fix the earliest age of trustworthy recollection at fifteen, and suppose each of those whose memories are thus united, to give their report at the age of eighty, there is covered a period of one hun-

dred and thirty years. We can easily think of cases where, from the character of both the witnesses, the evidence thus received would be entirely conclusive. But traditionary evidence had a special security and a special strength in the case of the early Christian Church. The Church, as Mayer forcibly observes, had a physical and spiritual continuity of life; there was a close connection of its members one with another. 'Like a stream of water such a stream of youths, adults and old men is an unbroken whole.' The church was a community, an association. A body of this kind, says Mayer, recognizes that which is new as new. It is protected from imposition. How would it be possible, he inquires, for a new Augsburg Confession to be palmed off on the Lutheran Church as a document that has been generally accepted?" Of course it would not be, and still more impossible to palm off Episcopal government if the church had been constituted Congregationalist or Presbyterian! Wonderful trustworthiness of tradition concerning New England Puritanism! Why is the tradition less trustworthy which vouches for the Apostolic origin of Episcopacy?

In estimating the force of this reasoning Dr. Fisher, in an equally convincing way, remarks: "We must take notice of the number of the early Christians at the close of the first century. Christianity was planted in all the principal cities of the Roman Empire. It was in the great cities and centers of intercourse, as Jerusalem, Antioch, Ephesus,

Corinth, Alexandria, and Rome that Christianity was first established," and he goes on to give Pliny's statement of the Christians in Bithynia in Trajan's time. They were so numerous that "the Temples were almost deserted." Tacitus says that as early as Nero's persecution, A. D. 64, the Christians condemned constituted "a great multitude." Tertullian testifies how greatly the Christians had increased. Now, is it not perfectly evident that the grounds of this invincible argument for the authenticity of St. John's Gospel, are the grounds also of a much stronger argument, if possible, for the Divine Institution, Apostolicity, continuance and succession of the Ministry of Apostles, or Bishops, Priests and Deacons in the Church?

In the light of this argument of Prof. Fisher, hear Irenæus saying: "We can reckon those who were ordained Bishops in the Church by the Apostles and their successors even to our own age." And Tertullian, writing against the heretics: "Let them show the originals of their churches. Let them number the order of their Sees, so derived by succession from the beginning that their first Bishop had one of the Apostles or Apostolic men for his author and antecessor. After this manner do the Apostolic Churches bring in their accounts." And again he speaks of them "who were placed in the Bishops' office by the Apostles."[1] Many other like testimonies might be given. It was the Apostolic succession in the Church that handed on the true

1. Bishop Bilson's Perpetual Government of Christ's Church, p. 341.

Faith and the writings of the Apostles. To use the Apostolic succession to vindicate the Books of Holy Scripture and then deny the succession that preserved these Books is a too evident inconsistency.

The succession then is proved from the Apostles on through the first and second centuries. After that there is no difficulty. The Church is well established in every country. Christendom is a fact. Episcopal government prevails everywhere. The succession as a matter of course continues uninterruptedly, and without a break has come down to us. The identity and continuity of the Church with its Apostolic Ministry may be fairly assumed.

But difficulties are alleged. Grounds of objection are sought. The succession is still disputed. We must consider the objections that stand in the way of the general acceptance of the Divinely constituted Ministry, and the return of all Christians now unhappily separated to the unity of the Church Catholic.

The first difficulty which I find in some minds lies in the theory of the impossibility of more than twelve Apostles. There were twelve sons of Jacob and twelve tribes of Israel to which the "twelve thrones" on which the twelve Apostles were to sit as Judges, were to correspond. It is this theory that has led to the strange and unwarrantable assumption already disposed of, that in electing Matthias to the place of Judas, the Apostles acted hastily and without Divine sanction, and that Matthias was not "numbered with the

eleven Apostles," as the word of God assures us (Acts i, 26); but that St. Paul was made by Christ Himself the twelfth Apostle—a fact of which there is certainly no intimation in the Acts of the Apostles nor in any of St. Paul's Epistles, and of which the Church has always been ignorant until this preposterous theory of the last two or three hundred years made the assumption necessary!

That there were but twelve *original* Apostles may well be admitted. The symbolism of the number is preserved if we suppose the twelve, Matthias being one, were Apostles to the Circumcision. If the twelve must stand alone, St. Paul, the thirteenth Apostle, is the beginning of a new series. St. Paul is the first or the most prominent of the Apostles to the Gentiles. From him chiefly proceed the secondary Apostles, or the Apostles of the second generation. And yet, according to the testimony of the ancient Church, St. Peter commissioned other Apostles, and St. John in his old age was careful that Bishops should be placed over the many Churches of the East of which he was the Metropolitan. And doubtless all of the Apostles perpetuated their Order in the countries where they planted the Gospel.

But the original Apostles, and we must include St. Paul among these, must have a marked distinction over those who succeeded them. The beginning of a series must be peculiar in that it is the beginning. The twelve with St. Paul were chosen by our Lord in Person to lay the founda-

tions of the Church, to reveal, confirm and establish its doctrines, its polity, rites and discipline. This fact must give to them a marked peculiarity. Their successors cannot be what *they* were, from the fact that they *are* their successors. So the first Presbyters and Deacons, and indeed the first Christians, have a like peculiarity distinguishing them from those that follow. It was necessary that the first Apostles should have seen the Risen Lord because the burden of their preaching must be "Jesus and the Resurrection." It was necessary that they should work miracles, because they were inaugurating a new dispensation and a new era, and must prove that they are divinely sent. But in these things they were not alone. The whole Church of the Pentecostal times was supernaturally endowed, and miraculous powers were common to "them that believed" (St. Mark xv, 17). So, too, it was not the exclusive privilege of the Apostles to have seen "Christ risen;" "more than five hundred brethren" saw him at once, alive after his passion. (1 Cor. xv, 6). These things were the result of their position in relation to Christ and of the times in which they lived.

The essential parts of the Apostolic office, aside from what was peculiar to them, as inspired, to teach authoritatively the whole Church in all ages and to lay its foundations of Faith, and Order, and Polity, were ordaining, governing, supervision, discipline. Their powers for such ends *must be* transmitted if the Church was to continue in its identity, and be ever the same which they founded. Their

successors must be the same as themselves in all respects except only as they were their successors and were not gifted with the same infallible guidance of inspiration in teaching and in work. And such are and must be their successors at whatever remove from the original Institution.

It is not a little absurd and does not evince a very accurate knowledge of Holy Scripture, when our Bishops are called upon to prove their Apostolic claims by working miracles and teaching infallibly by inspiration. It is making them responsible for not living in the Pentecostal times! But where is it told us that miracles or inspiration were peculiar to the Apostolic office? These things are not even alluded to in the great Commission by which they were empowered for their work (St. Matt. xxviii, 18,19,20). They were to teach, baptize, govern, extend and perpetuate the Church. They were to do what must be done in all times till the end of the Dispensation. If it were the case that the Apostles had no successors because Bishops in the present day do not work miracles, etc., it would also follow that there is no succession of true believers: for, "These signs shall follow them that believe," etc. (S. Mark xvi, 17).

The Apostles, then, may and must have successors if the Ministry is to be perpetuated. It is as necessary indeed that the Church should have its succession of officers as that a Nation should have a succession of Rulers. A regal government must have a Kingly succession. A govern-

ment like ours must have a Presidential succession. An Apostolic government, which was certainly originally given to the Church, must have an Apostolic succession. If the succession breaks continuity is lost, authority ceases and can only be revived by restoring the original government. It is not merely the recognition of the government, the willing obedience of its subjects, that makes it legitimate. The entire subsidence of partisan feeling between the North and the South may make a very striking illustration appropriate. It is the case of the Confederate States during our late war. What were we, of the North, fighting against? Was it not what we regarded as resistance to legitimate authority? We were fighting against an authority illegitimate and wrongfully recognized by those whom we held to be in rebellion. Suppose you secede from the government Jesus Christ and His Apostles established for His Church, and which has the prescriptive rights of Apostolic and primitive precedent and of fifteen centuries of undisputed sway. Suppose that having established your secession, you organize it, give it a government, institute its Ministry, is it not a new Church? It may become a *de facto* government and Ministry. But is it *de jure*? Is it of right? Is it Christ's government? Has it the Ministry of Christ's Church? The analogy may give food for reflection.

But here the great difficulty arises. Has the Apostolic succession been actually preserved? Was there no break

in what are sometimes ignorantly called the "dark ages,"[1] when it is alleged boys were sometimes made Bishops; when it could be believed, however erroneously, that there could be a female Pope; when ungodliness is said to have abounded and the Church to have been involved in corruptions and superstition? How can we feel *sure* that we have the Ministry of the Apostolic and primitive ages?

We may reply, first, that these are only conjectures calculated to throw doubt upon the subject. The presumption is the strongest possible in favor of an uninterrupted succession. The burden of proof rests upon its impugners. Instead of saying a break may have occurred, a link somewhere may be wanting, they must prove what they merely hint at. They must show just where, when and how the succession was broken, and how one or any number of broken links could affect the question. It is a matter of fact, of recorded history. When a fact is alleged as probable it should be cited. It should be shown to be real. It should be proved. It is a new and strange logic that would set a lately suggested plausible conjecture against the undisputed fact of the whole stream of history, which witnesses to the Church's continuity in every country where it has been planted, and whose continuity depended upon an uninterrupted succession of the Orders of the Ministry. Had there been at any time any suspicion of a break in

1. See Maitland on the Dark Ages.

any of the numerous Dioceses, surely there were vigilant Churchmen enough to have noted the fatal irregularity. There has been no time when a pretended Bishop, irregularly or invalidly consecrated, would not have been summarily driven from the See he had usurped, and a valid consecration of a true Bishop would not soon have supplied his place.

Lord Macaulay is largely responsible for the shallow argument from conjecture, against presumptive and universally recognized fact. The ridicule heaped by him in his "Essay on Ranke's History of the Popes," upon the idea of an uninterrupted succession of Bishops in the Middle Ages, rebounds upon himself. His brilliant imagination was playing upon the surface of a subject to which he had given no real thought. No genuine historical student and thinker could regard his argument, if it could be called an argument, as worthy of a moment's consideration.

To the Christian the positive promise of Christ that the Apostolic succession should not be broken ought to be sufficient to allay all doubts. It was spoken to the Apostles as Apostles, not as individuals. His "Lo, I am with you alway, even unto the end of the world," did not pledge the continuance of their natural lives. They were to continue as Apostles. As Apostles His presence should be with them through all ages to come, until the end. The promise, therefore, did guarantee the succession. It was the great reliance of themselves and their successors in teach-

ing, administering the Sacraments, and fulfilling all their duties. If you suppose a break you must hold that it occurred without Christ's knowledge that it would occur, or in spite of His will to prevent it. No Christian should think so lightly of His ability to keep His promise as to doubt that He has preserved the essential polity of His Church and Constitution of its Ministry. It is certain to Faith whatever doubts may have been suggested.[1]

Again, such supposed break is not only rationally inconceivable, it is in the highest degree incredible. It is laid down by Bishop Butler in his Analogy that "*there is in every case a probability that all things will continue as we experience they are, in all respects, except those in which we have some reason to think they will be altered.*" If you take in the full meaning of this profoundly suggestive remark you will find it to contain an important principle. It will help you to expose a great many sophistries on various subjects as well as this one now under consideration. A familiar illustration or two will show its application. You experience that the sun rises and sets every day, morning and evening, with precision and regularity. Suppose some one conjectures that four or five thousand years ago it was otherwise. Is it not superfluous to imagine it in the absence of all proof? You have a friend who is known to you and to others to have been from his youth a person of unsullied honor and scrupulous integrity. This is your

1. Bp. McIlvaine's Sermon at the Consecration of Bp. Polk.

invariable experience of his character. But some one hints that in instances unknown to you he may have acted dishonorably. Are you to believe it without evidence? Again, the infidel may suggest that the Books of Holy Scripture may have been essentially modified and corrupted in the hands of innumerable transcribers. Will such a conjecture destroy your confidence in your Bibles? We find in our own experience that the Bible does not change essentially in a long period. We have in this country the identical King James version. Compare new with old editions and you will find no material change, though the spelling of the words be modernized. The text of the Greek (*textus receptus*) is the same substantially as at the Reformation period, and you have the means of correcting all variations. The masters of criticism inform us that the great manuscripts and versions are uncorrupted. Westcott and Hort, with their new theory of genealogy and families of manuscripts, which leads them possibly to place an undue reliance on certain old manuscripts, the Sinaitic, the Vatican, do not, nevertheless, give us a text in which a single fact or doctrine of the New Testament is changed. There is no ground whatever for doubt whether we read the same Bibles as did the early Christians. The infidel conjecture, unsupported as it is by proof, is unworthy of the slightest attention. So, in general, it is utterly frivolous in any case to object: this or that thing *may* have happened, unless there is proof or probable reason to think it did happen.

Now, is there the slightest probability that there has been any break in the Apostolic succession of the Ministry? It has always and everywhere been the custom to perpetuate the succession in all dioceses from Bishop to Bishop by ordination and consecration. What reason is there to think that men would innovate on the established order of things? Indeed, there is every reason to believe the contrary, especially as any fraud or invalidity would have imperiled official rights and jeoparded interests held sacred. Admit that the Church has been corrupt and that bad men have been sometimes made Bishops. The personal character of officers does not invalidate their official acts. A bad man as judge, legislator or governor, legally in office and performing its functions, is invariably held to perform valid acts in his official capacity, acts which are as legal and binding upon all concerned as if he were personally a paragon of virtue. The doctrine of intention in the individual is rightly rejected. Every official work of Bishop or Priest is an act of the Church of which he is an officer. The Church's intention is effectual, her formularies being observed. Whatever he may be or intend, he performs a valid Baptism, gives a true Eucharist, the laying on of hands for Confirmation or Ordination confers what the Church intends thereby. Any other view is not only irrational, but would lead to consesequences manifestly absurd and impossible.

But there is every probability that care would be exer-

cised even in the worst times to avoid any error or flaw in the conveyance of the Episcopate. Selfish aspirations for the Episcopal dignity would be a safeguard. Bad men would not be satisfied without certainty that they were receiving the honor and prerogatives they sought. In times when externals are unduly exalted, as popularly supposed in the Middle Ages, it is in the highest degree improbable that the lawful mode of conferring orders would be undervalued or neglected. The uninterrupted succession is therefore fairly assumed as certain.

But we may go further than this. We may prove any break in the succession to have been impossible. From the earliest times it has been the custom for at least three Bishops to unite in every consecration of a Bishop. The Council of Nice, A. D. 325, by enacting this custom as a law, recognized it as already of force. The Canon was intended to prevent its violation. As if with the prevision that the succession might be at some future time disputed, it would provide that there never should be grounds for raising such a question. The custom and law have been scrupulously adhered to everywhere and in all times.

See the security that lies in this: Every Bishop to-day is proof of the three or more who ordained him. Those three are proof of their nine consecrators. Those nine of twenty-seven; those twenty-seven of eighty-one before them, supposing all the ordainers to be different, and so on in geometrical progression. Suppose, if you will, im-

probable as it is, that in any consecration only one Bishop participating was a true Bishop, the consecration is of course valid. Suppose at any one period, that, (impossible as you must see it to have been,) of all the consecrations in twenty Dioceses only one was validly performed. The one true Bishop would perpetuate the true succession by joining in consecrating other Bishops, and by him alone and those consecrated by him in the course of two or three generations every Diocese would have a valid Episcopate. Our American Episcopate came through Scotland and England. Suppose Bishop Seabury was not validly consecrated. Every one of our seventy Bishops can trace his orders through Seabury, or through White who was consecrated in England. Bishop Seabury only consecrated one Bishop, three others assisting, but through that one consecration all of our Bishops possess the Scottish Orders. The Bishop of Montreal, in 1854, assisted in the consecration of Bishop Potter, of New York. Bishop Potter took part in the consecration of several Bishops, and they, of others, so that today there are few of our Bishops consecrated subsequently who cannot trace their Orders through Bishop Fulford, of Montreal.

You may apply the same reasoning to any period. The dates of consecrations and the names of the consecrators are to a large extent of record all through the darkest of the Middle Ages. Augustine, first Archbishop of Canterbury, was consecrated A. D. 596 by Virgilius, twenty-fourth

Bishop of Arles. Aetherius, thirty-first Bishop of Lyons assisted. The names of all in the succession in both Arles and Lyons are given in trustworthy records. The Bishops of Lyons begin with Pothinus. Irenæus, long his contemporary, succeeds him. Of Arles, Trophimus was the first Bishop, and we have the names of all in both Sees through whom Augustine's orders were derived. Augustine consecrated Lawrence to be his successor at Canterbury, assisted by Mellitus and Justus. From this time on there is no difficulty. Through the worst times—Norman, Early English, Mediæval—dates and names are given, not only of the succession of Canterbury but of other Dioceses, so that it is impossible without the greatest credulity to suppose that any break could have occurred in any part of the Church of England. And there is the same assurance of uninterrupted succession in France, Germany, Spain, Italy, and in every part of Europe, as also of the East. Take as one example of many the year 830. Theogild, elected May 7, was consecrated June 9 by the Bishops of the Province of Canterbury. Who were these? They were Osmund of London, Herewin of Litchfield, Cedd of Hereford, Adelstan of Salisbury, Humbert of Norwich, and Gadwin of Rochester, "all of whom had been consecrated by Wulfred and his Suffragans."[1] Take any of the Bishops of the Canterbury line down to Thomas Cranmer or Mathew Parker, and you generally find sufficient particu-

1. Chapin's Primitive Church, p. 299.

larity in the historic record. And it is the same in other Dioceses. Cranmer is the 99th from St. John and 67th from St. Augustine. Though consecrated before the Reformation had been consummated, nobody doubts that Cranmer, Latimer, Ridley, and all the reforming Bishops were in valid Episcopal orders. The Jesuits have tried to invalidate Parker's consecration. But since "Haddan's Apostolic Succession in the Church of England," "Bailey's Defense of English Orders," (in which is given the Photozincographic reprint of the official record of the consecration,) and other exhaustive works on the subject, the question is put forever at rest. Lingard, the Roman Catholic Historian of England, and Courayer and other fair-minded Roman Catholic writers, have sufficiently vindicated its validity. The attempt now to set it aside on any pretense is but the audacity of ignorance and prejudice, and the proof of a bad cause. It may be said that William Barlow was consecrated and confirmed in the See of St. Asaph, Feb. 23, 1535-6. He was translated to St. David's, April 21, 1536. He was translated to Bath and Wells, Feb. 3, 1548, and became the forty-sixth Bishop of that See as he had been the eighty-first of St. David's. On the accession of Mary he fled to Germany and lived there in exile and poverty till Elizabeth recalled him. While Bishop of St. David's he had on Feb. 19, 1541, assisted in consecrating Bulkley of Bangor. All through his eighteen years as Bishop he had sat in Parliament and engaged in Episcopal duties.

Christopherson, forty-first Bishop of Chichester, having died Jan. 1st or 2d, 1557-8, Barlow was elected his successor. Cardinal Pole, the Archbishop, having died Nov. 17, 1558, the day of the death of Queen Mary, and the Metropolitan See being vacant, he could not be confirmed until Elizabeth's accession, so that when consecrating Parker, Dec. 17, 1559, he acted as Bishop elect of Chichester. "All the consecrations of the time of Mary were uncanonical, having been made by authority of the Bishop of Rome, whose authority had been renounced by the Synods of the Anglican Church. Consequently these had no canonical right to consecrate in England. The Bishops, therefore, who alone could canonically consecrate Parker, were Salisbury of Chetford, Barlow of Chichester, Hodgkin of Bedford, Bonner of London, Thirlby of Ely, Kitchen of Llandaff, Coverdale, late of Exeter, and Scory, late of Bath and Wells. Of these Bonner and Thirlby were incapacitated, having been concerned in the murder of their Metropolitan, Cranmer. The remainder assented to the consecration and four of them (Barlow, Hodgkin, Coverdale and Scory), performed it.[1] The form used has been objected to, but it is enough to say that if it was not valid, no consecration was valid for 1,000 years. According to Mr. Hugh Davey Evans, in his "Proof of the Validity of Anglican Ordinations," a most competent and careful writer, whose work on this subject, for accuracy and

1. Chapin's Primitive Church, p. 314.

thoroughness of research, compares favorably with those of Haddan, Stubbs or Bailey, it is an "indisputable fact that the present Bishops of the Anglican Communion in Ireland are the genuine successors of the ancient Bishops who, before the English invasion, upheld the cause of true Catholicity in Ireland against the Bishops of Rome, and that not only in doctrine, but as receiving both orders and succession through them by an unbroken chain of consecrations."[1] He shows it to have been a fact that "Elizabeth had seventeen Irish Bishops at her command" for the consecration of Parker, had there been a failure to secure true Bishops in England for the purpose, so that "the difficulty of procuring consecrators for Parker must have been entirely imaginary and the actual consecrators were not selected from necessity, but from preference" (p. 202). He gives the names of the Irish Bishops who sat as Bishops of Sees from 1551 to long after the date of Parker's consecration, accepted the Reformation and continued the Episcopal order and the Church's identity through that period of change. That Irish Bishops have subsequently participated in consecrations of English Bishops no one will question, so that apart from the validity of Parker's consecration, the English Episcopate is valid through the Irish. Bailey, in the preface to his "Defense of Holy Orders in the Church of England," gives it as an "extra-

1. Second Series, Vol. I, p. 201.

ordinary yet most important fact, that at the consecration of Archbishop Laud, three separate lines of orders, viz., the English, the Irish and the Italian, met together. For Laud was consecrated to the See of St. David, Nov. 18, 1621, by George Monteigne, Bishop of London; John Thornborough, Bishop of Worcester; Nicholas Felton, Bishop of Ely; George Carleton, Bishop of Chichester; John Howson, Bishop of Oxford, and Theophilus Field, Bishop of Llandaff. Of these, Monteigne and Felton were consecrated by George Abbot of Canterbury, Mark Antony, De Dominis, Archbishop of Spalato in Dalmatia, and by four other Bishops. Field was consecrated by Gray, Bishop of Derry in Ireland, and four other Bishops; and Thornborough was consecrated to the See of Limerick in Ireland." So, too, Hampton, Archbishop of Armagh, who was consecrated by four Irish Bishops, assisted in consecrating Morton to the See of Chester, July 7, 1616, and Morton joined in the consecration on May 9, 1619, of Howson, Bishop of Oxford, who was one of Laud's consecrators. Again, Wickham was consecrated to the See of Lincoln, Dec. 6, 1584, by Middleton, Bishop of St. David's, who had himself been consecrated to the See of Waterford in Ireland, in 1579.[1]

This is but one example, showing "how impossible it is for the line of Episcopal succession to have failed in England, for even were it the case that there was a weak-

1. Bailey, pp. iv, v.

ness in one link in the chain, yet the chain itself is too strong to be affected by it." (p. v.)

But why call it a chain, as if made of single, successive links? It is a net-work. It is a perfect reticulation. The lines of succession are numerous. They constantly cross and re-cross each other. Their intersections are innumerable. A break in any one or even in many, if it could be supposed, for a break in any one is improbable, would not affect the continuity. The improbability becomes practically an impossibility. The idea of a general complete loss of the succession is preposterous. Thus, if any thing belonging to the past is susceptible of proof, it is *proved* that the succession has been uninterrupted. I can humbly say that I know, every Bishop can feel an absolute assurance, that his order is traceable through more than one line, yes, through many, back to St. John, St. Paul, St. Peter and the other Apostles. Is there not strength in this position? May we not rightly magnify our office?

It ought not, then, to occasion surprise that the Bishops of the American Church, in laying down the indispensable conditions of the restoration of Christian unity, should insist upon the acceptance of the historic Episcopate. We did not elect this Ministry; we received it. It is a sacred trust. We cannot surrender it. We cannot suffer it to be impaired. It carries with it, implicitly, the other conditions as well. The Word, the Faith, the Sacraments, we believe to be held and used in their full power and grace,

as ministered in the Church which is in historic continuity and oneness with that Church built upon the foundation of Apostles and Prophets, Jesus Christ Himself being the chief cornerstone, and which through the Apostolic Ministry has preserved in their integrity the Word, the Faith and the Sacraments.

We could not, except upon principle and conviction, and in loyalty to the Church and her well-defined position from the beginning, refuse to admit to the Ministry, able, learned, godly non-Episcopal Ministers in any other way than is required by the Ordinal and the Canons of the Church. Coming to our Ministry they must be first tried, proved and examined, and then in accordance with our fundamental law be ordained first Deacon and then Priest.[1] While if one who has been already ordained by a Bishop of the Greek or Roman Catholic Church, come to us, we are required to receive him as Deacon or Priest on abjuring his uncatholic errors of Faith or practice. We are not responsible for this. It is involved in the nature and history of the Church. To change it, would be the abandonment of the Church's position and of the trust committed to her for the salvation of men. There can be no lack of Charity in adhering with love towards all men, to principle and law.

It is not a matter of principle to adhere to the forms

1. Title I, Canon 2, § 7, and Canon 11.

of Church order adopted for the first time at or since the Reformation. For all the adherents of these forms hold Episcopacy to be valid. They could surrender what they do not hold *essential*. We cannot surrender what we know is *essential*.

The currents of thought in Religious and Ecclesiastical things set strongly towards the past. Our brethren of different denominations are studying Church History and the Christian Fathers. They are investigating the great subject of Liturgies and the families of Liturgies. They are learning Christian Doctrine through its historic developments and applications in the first centuries. They are finding that the ancient and still universal Creeds are of a value and importance unsuspected before, in that they teach us to rise above Confessional Christianity and opinions about the Faith, to belief in and personal fealty to God, Father, Son and Spirit. They are finding that Christianity existed not only in the first and second centuries, but all through the ages, and was not re-discovered at the Reformation. The past is coming to be respected. It is seen that there is strength in the historic position. The continuity of Christianity in the Apostolic form is coming to be felt to be important. It is a time for the Church to teach, to hold forth her true position and claims. It is no time to give up or undervalue that which is coming to be, practically, as in fact, her strength and glory. It is through her preservation of the Apostolic or Episco-

pal Ministry and whatever is essential in it, as being in all essentials the same Church that Christ founded and his Apostles planted, that she can be, as many even from without have asserted that she is to be, "the Church of the Reconciliation."

LECTURE VII.

PRACTICAL ADVANTAGES OF EPISCOPACY.

WHATEVER is right is also expedient. The true and the useful generally coincide. In the search for truth questions of utility should not be allowed to embarrass us. If we look first for the advantageous we may fall short of the true. Our views of advantage may be low and narrow. What seems best under one set of circumstances may disappoint us under another. What seems beneficial in a lower sphere may in a higher be detrimental. We are to find first, therefore, what is true and right; then, if successful, we may be sure of reaching what is best. There can be no possible circumstances in which the true is not useful and the right expedient, from the proper point of view, and all things being duly considered.

We must not look exclusively to the question of success in attempting to decide upon the comparative merits of different Church organizations and forms of Ministry. What is success, in a right estimate? It is not to be hastily assumed that a Christian body is successful which seems to be, for the time being, best in its practical operations; which appears to extend itself most rapidly in a given

area; which is most largely instrumental in making converts. Buddhism was remarkably successful and Mohammedanism pre-eminently so, as religions, judged by such tests as these. In this way almost every Christian sect at some time and in some region or other, might have justified its existence and claimed the membership of Christians. Some sects that are now extinct were in some localities apparently and to the view of the world, in a high degree prosperous. Some which once flourished with remarkable vigor, are now on the decline. Some that are now attaining the height of their power and greatness may in a few generations live only in tradition. Where now are the Montanists, the Novatians, the Donatists, and other substantially orthodox bodies of the third and fourth centuries? Their careers were as short as they were brilliant. It is only the student of Church History that is able at this day to learn so much as their names. Yet at one time there were places in which the observer might have considered the chances for perpetuity of each of them in turn, far better than that of the Church from which they had separated. The same might have been thought once of some of the Anabaptist sects; the same, too, in England for a little time of Quakers and Independents. A citizen of New Hampshire sixty years ago might easily have believed the same of the Free-will Baptists. So at the same time in Boston would have been thought of the Unitarians; or in many parts of New England twenty years

later of Millerism or Second Adventism. Had it depended upon any or all of the sects of the first six centuries to preserve the Faith of Christ, that Faith, many centuries ago, would have been lost. Many of the modern sects have not shown themselves any more stable or permanent, or more conservative of the Faith which was at first and for a time held dear among their adherents.

To find the Church that is in all respects best, it will not do to look at one small locality and make that the center of the world. It will not do to consider only a limited period. It would be necessary, judging in this way, to study the whole history of Christianity in all ages, and of every Body professing a Church character, and institute a careful comparison of their merits. Only thus could you form a right judgment.

But the shorter, more just, more natural, more philosophical mode of inquiry is that we have followed. We have sought that which is true concerning the Church and the Ministry, as determined by Scripture and History. We have reached the conclusion formulated by our Anglican Reformers, who endeavored not to construct a new Church but to preserve and continue the old which was from the beginning, purged of corruptions and free from foreign usurped domination. The preface to the Ordinal ought to be committed to memory by all our people, and the truth of it verified by all our clergy, some of whom seem to be ignorant of the truth and doctrine it so clearly

states. "It is evident unto all men diligently reading Holy Scripture and Ancient Authors, that from the Apostles' times there have been these Orders of Ministers in Christ's Church: Bishops, Priests, and Deacons. Which offices were evermore held in such reverent estimation, that no man might presume to exercise any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same, and also by public prayer, with imposition of hands, were approved and admitted thereto by lawful authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in this Church, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereto according to the form hereafter following, or hath had Episcopal Consecration or Ordination."

We look on to "the Form hereafter following," and we find that in the Ordination of Deacons and of Priests, a sermon or exhortation is to declare "how necessary that Order," whether of Deacon or Priest, "is in the Church of Christ, and also how the people ought to esteem them in their office." The Collect asserts that Almighty God, by his Divine Providence, hath appointed divers orders of Ministers in His Church, and "did inspire His Apostles to choose into the order of Deacons the first martyr, St.

Stephen, with others." And that the person to be ordained is "called to the like Office and Administration." The Collect in the Ordination of Priests takes the same high view of that order of Ministry, as divinely appointed "by the Holy Spirit," "to the glory of God's Name and the Edification of His Church." And when the examination is made, the *Veni Creator Spiritus* sung, and prayer offered, "the Bishop with the Priests present shall lay their hands severally upon the head of every one that receiveth the order of Priesthood, the receivers humbly kneeling, and the Bishop saying: Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain they are retained. And be thou a faithful dispenser of the Word of God and of His Holy Sacraments. In the Name of the Father, and of the Son, and of the Holy Ghost, Amen." Not less distinctly and solemnly does "the Form of Ordaining or Consecrating a Bishop" declare the divine institution of this office; for after our Lord Jesus Christ "had made perfect His Redemption by His death and was ascended into Heaven He made some Apostles," as well as other Ministers, "to the edifying and making perfect His Church." The doctrine is throughout assumed which is so fully expressed in the Office of Institution, that our Lord "purchased to Himself an universal Church" and did "promise to be with the Ministers of

Apostolic succession to the end of the world." This Ministry, then, in its three orders, is that which this Church requires as necessary. The Church, organized with such Ministry from the beginning and evermore continued, is best, and obligatory upon us, because divine. There can be no question that this is the Church's position. What is best depends upon what is divinely appointed. It is ours to do our work. Success is of God's grace and blessing. Failure can only come of our faithlessness. We should work as if there were no such thing as failure, for God will surely honor His own appointment. His instruments and agents doing His will, His grace will be effectual, and "His word shall prosper in the thing whereto he sends it." (Isa. lv, 11.)

We know that the Church divinely constituted as Episcopal must be successful. For it was of this Church our Lord promised, "the Gates of Hell shall not prevail against it," to which "the Lord added such as should be saved" (Acts ii, 57), and of which St. Paul speaks as "the Church of the living God, the pillar and ground of the Truth." Having proved that the Church of Christ was Episcopal from its commencement, we must infer that this form of polity is essential. It is not only important; it is necessary,—not, indeed, for the salvation of individual souls, but for the preservation of Christianity, of the Faith "whole, and undefiled," on which the Salvation of souls depends. Its expediency, its excellency, its manifold and great advantages, follow of consequence.

And we may verify from History what we are led to expect from Prophecy. It was no other Church than this that extended itself with such almost incredible rapidity into every part of the earth, that entered with such faith and confidence upon her life and death struggle with Heathenism for the supremacy of the world, and through the power of Christ by the effectiveness of her Episcopal organization, was victorious; that in less than three centuries could plant her triumphant banners on the demolished fortresses of Pagan power, and turn the Temples of the gods into sanctuaries of the Most Highest; that could subdue to her sway the fierce barbarian conquerors of Southern Europe, and everywhere overcome heathenism and make Christianity the religion of civilization.

And who does not know that this is the Church of the noble army of martyrs and confessors; the Church which for many centuries before the rise of Romanism was the one Holy Church throughout the world, the Historical Church, Catholic and Apostolical.

What missions ever prospered like the missions of this Church? What better success could have been expected in the conversion and sanctification of souls? In what age has she not had her roll of Saints, to whom all Christians following have looked for example and inspiration? Sectarianism may have embraced multitudes of pious Christian men. But what sect has ever nurtured Sainthood in the universal Christian estimation? Compare à Kempis,

Jeremy Taylor, Bishop Wilson, Bishop Leighton, Keble with John Owen, Rutherford, Haldane, Doddridge, and no admirer of the latter can but see the difference.

This Church will not suffer in comparison with the Bodies that have divided themselves from her and from each other. In the recent sermon of the Rev. A. C. A. Hall on "Apostolical Succession," the challenge of an able and learned scholar, Dr. Gove, is quoted: "There is no organized and recognized Church which we can point to in any period of the Church's life and say 'that Church being unepiscopal, was accepted as the covenanted representative of Christ in its region.' Nay. No permanent national Church was ever founded or established, no race permanently converted to Christianity, except by the Church of the three orders. Historical operative Christianity is bound up with Episcopacy." If exceptions occur they will probably be found to be apparent only. Fr. Hall adds his own opinion, that "the condition and prospects of the Christian Religion in the United States at the close of a century of national life do not bid fair to make this country an exception to the rule" (p. 18). Until the Reformation, this being the only Church, to her belong all the successes or failures that fell to Christianity. This Church in England has been the bulwark of Church reform on the principles of true Catholicity. The martyrs of reformed as of early Christianity were all Episcopalians. Whatever may be said in praise of the zeal of Christians

of various names in spreading Christianity, and great praise is certainly due to all who have labored at home or abroad in the cause of Jesus Christ, the Ministers of this same historical Church in its various branches far surpass all others in extent, in labors, in actual results. The history of the Church of England is grand and glorious, compared with that of the various sects, of which there have been scores that, in their times, have claimed to be purer and more Scriptural, of which many are now extinct. The growth of the American Church since obtaining a complete organization a century since, is unparalleled and relatively increasing. It is wonderful to see how the Anglican communion is extending herself in America, Asia, Africa, Australia and the isles of the sea. It would clearly seem to have been devolved on her to fulfill the destinies of reformed Apostolic and Catholic Christianity. She is the Church, undoubtedly, of the Anglo-Saxon and English speaking race. No one would pretend that Roman Catholicism, which is doubtless in fact and in peculiar adaptation, the religion of the Latin races, can ever become the religion of English speaking peoples. It is alien to them; their genius rejects it. With still less plausibility could it be contended that any one of the several denominations could ever become universally dominant in England and all her Colonies, and in America. But the outpopulating and colonizing power of this race unquestionably places in its hands the destinies of the world and of civilization.

The Church of this race is the Church of the future as of the past. The Church that shall prove itself the Church of English speaking peoples is destined to universal ascendancy.

It will be objected that the old Churches that have become grossly corrupt were Episcopal, and some that were Episcopal have ceased to be. This is doubtless true. But before it is brought as an objection against the Scriptural organization and Ministry, it must be proved that this was the cause of the corruption and extinction. Some of the seven Churches of Asia Minor had become corrupt. One of them had but a name to live and was dead, under the very eye of the Apostle St. John. Would you say that *he* was the cause of it? Would you attribute it to the fact that these Churches had each its Angel or Bishop whom the Lord held as Stars in His right hand? (Rev. i, 20.) Was it not rather from human sin and human faithlessness? Was is not in spite of a true organization and a valid Ministry, and the oversight of an Apostle?

"The Churches of Jerusalem, Alexandria, Antioch, have erred." (Article xix.) But they erred notwithstanding they were true Churches planted by Apostles. Their right foundation, their orthodoxy of doctrine preserved by their Apostolic Ministry, tended powerfully to retard the outworking of their errors. So also with Rome. Her errors grew up with her usurpations. They were enforced by the Papal pretensions. They could not have gained

such currency, had not the primitive equality of all the Bishops been first ignored: had not one Bishop usurped the rights and powers of others; and the strong Church of the great capital city of the West, long so honored for soundness of faith, and so powerful in protecting and aiding the weak, been able gradually, under the favoring circumstances of the times, to exalt the primacy into a supremacy and spread her novelties of belief and practice throughout the West. Episcopacy in its true primitive form, all Bishops being equal, might have rendered difficult or impossible the growth and progress of error.

But having proved Episcopacy to be the Apostolic government of the Church and in itself right and necessary, we would not even seem to rest its claims on its success. Its success does not make it right. Failure would not make it wrong. The success of the Apostolic and Primitive Church is the success of Episcopacy, but it is due solely to the power of Christ, by His Spirit animating the hearts and stirring the wills of His people and making them faithful and zealous in His cause. But inasmuch as the Church as founded, as One, Holy, Catholic, and Apostolic, the Church which has the authority of Christ; the Historical Church which has kept the Faith, to which the Christianity of all sects and Churches is due, is Episcopal, it must follow that Episcopacy has advantages, of which we may speak of the following:

I. I mention, first, the assurance of Grace given in the Church as the Church of Christ and of His Apostles. There is no question that Divine Grace accompanies the Word by whomsoever preached. But if there be good grounds for the belief that the Church which is from the beginning and ever continuous in the world is Christ's own instrument for conveying the full results of his Redeeming Work, and that its Ministers are His, and Stewards of the Mysteries of God, it is impossible that there should not be a high and peculiar blessing in attendance upon all the Church's ministrations. The Word is invested with a new import. Sacraments are exalted and made means of Grace in a sense before unsuspected. Jesus Christ is Himself surely with us in power as we are walking in the way of His appointment.

There are two senses in which Grace is given in the commission to any office of the Ministry. First, there is functional Grace, the gift of power to perform the functions of the office, to make the acts of the Minister Christ's own acts, as done by His appointment and according to His will. This is entirely distinguishable from the Sanctifying Grace which is given through the appointed means of Grace to all, Ministers and people alike. A Priest may so minister as to convey the saving Grace of Christ, and receive no Grace into his own soul. His acts are valid, his ministrations effectual, though he himself be reprobate in heart and become a castaway at the last. But the true

Minister must so fulfill his sacred trust as to "both save himself and them that hear him." There is surely a great advantage in a Ministry, of the validity of which there was never a question. The benefit is incalculable of a Ministry of Apostolical succession, as though "Christ Himself did beseech you by us," a Ministry with whom is His promised Grace, a true ambassadorship for Jesus Christ, who is the active Minister in all the Church's Ministries. And it is a clear and most important testimony in favor of the claims of the Church to such a Ministry, that so many of the most intelligent of non-Episcopal Ministers have sought and are constantly seeking an ordination that confers an authority from Christ, of the possession of which they had felt good reason to be doubtful.

II. Again, there is a strength in the Church with its Apostolic Ministry, which greatly commends it.

1. A strong government is one in which there are different grades of office, a distribution of powers, a gradation of authority. A pure democracy would be essentially weak. The form of polity into which Puritanism outside the Church has developed, especially in New England, is independency. The individual congregation is in theory supreme and alone. If the theory be acted on, there can be little power for defense or for aggression. There is no restraint upon the growth of error, and, except by the abandonment of the principle of independency, no missionary efficiency. Unitarianism grew up in the last century insensibly out of

the very bosom of New England orthodoxy. And the Unitarian congregations were as true to the principle of congregational polity, and as strictly within their rights, as were those who preserved the traditional Calvinism. And carrying out the same principles, Unitarian associations are found to-day that construct creeds in which there is no room for the name or thought of Almighty God. Their religion has degenerated into a Code of Ethics without the divine sanctions of morality. So also in missionary operations. Combination is requisite, which is inconsistent with the independent principle, and an Episcopacy in form is adopted, for leadership, and concentration of force, in a given field.

The largest and most successful of the Protestant bodies deliberately adopted an Episcopal form of government, for the strength and efficiency that would be given by a proper subordination of officers. Methodist Episcopacy is but Presbyterian, originating with a Presbyter of the Church. The Bishops are not considered a higher order. They are simply Presbyters with higher functions. The Episcopacy is a misnomer. But it is nevertheless a testimony, both in the fact of its adoption and the success that has attended it as a skillfully contrived arrangement of the advantages of Episcopal government.

While the Church readily adapts itself to circumstances, flourishing with equal vigor in Monarchies and in Republics: while its power is from above and not from

below, divine and not of human bestowment, yet it corresponds in its distribution of powers most nearly to such a government as that of the United States. It is strictly representative. Executive, legislative and judicial functions are kept distinct. In Diocesan and General Conventions or Councils, there are three separate orders, the Episcopate, the Clergy or their representatives, and representatives of the laity. Each has a check upon the others in legislation. Rash measures have little chance of being enacted into law. There is a true conservatism, which is indispensable to strength, stability and perpetuity.

2. The Church, because of its Apostolic Episcopacy, is strong in the power of concentrating its forces for the accomplishment of its purposes. It seldom recedes from a position once taken. There need be no retrogression. It holds what it gains. Its consciousness of power gives steady increase. Its progress may be sometimes slow, but it is not spasmodic nor fitful. It is generally uniform and sure. There is in the Church a splendid adaptation to aggressive Missionary work. All that is necessary is to bring out her forces, too often latent. The world has learned to have confidence in her principles and methods. Her system of work and teaching commends her anywhere, for she not only meets the deep religious needs of the people of all ages and classes, but the whole man in each, body, soul and spirit. Her teaching and training are not pursued in startling ways to attract those who are fond of

novelties, but are generally and in the long run the more effective.

3. If true to herself, the Episcopal Church is strong in the exercise of discipline. There is no Bishop, or Priest, or Deacon whom she cannot suspend or degrade and put it beyond his power to exercise Ministerial functions in any of her congregations. A suspended or degraded Minister cannot organize for himself a society in the Church. It is in vain that he attempt to excite the sympathy and win the favor of strangers in another Diocese. Throughout the Anglican Communion his career is ended. The sentence upon him stands, whatever the clamor against it.

4. Especially is the Church strong in the repression of heresy, though there may be times when this is not apparent. She may allow large latitude of opinion under the Creeds and outside of the limits of essential truth, of which the Creeds give the complete summary. She may be and ought to be slow in calling men heretics. But when she does speak, it is with an authority that may not be disobeyed.

5. But the strength of the Church in preserving the truth is not so much shown in the administration of godly discipline upon those who offend in word and doctrine, as by the silent influence of her Church life, which is rooted in the Apostolic age and comes down to us by an organic growth, with her ancient customs, her venerable rites and

ceremonies, her liturgic worship, her universal creeds, which constantly condemn and resist all hurtful innovation. It is a remarkable fact that there is no Episcopal Church in the world, however corrupt some Churches may have become in practice, which is not substantially orthodox, holding, as they all do, the Creeds of Catholic Christendom. Whatever unauthorized additions some of them may have made, the old Creeds remain. A true faith makes comparatively harmless, much error that would otherwise be fatal. Episcopacy has in all ages proved itself to be incompatible with any doctrine which does not give equal honor, glory and worship to Father, Son and Spirit, as it was in the beginning, is now and ever shall be, world without end. Amen. Arianism was indeed Episcopal, but it soon ceased to be, because Christian Arians returned to Orthodoxy and Catholicity, and political Arians became worldlings. In contrast to the reformed Catholic Church, as in England and this country, with her "double witness" against Romanism on the one hand and ultra-Protestantism on the other, maintaining and defending the faith of the Apostles, and of the Fathers, you witness the various sects, drifting away from their landmarks, giving up or losing sight one after another of their distinctive principles, and many of them falling into cold Rationalism and indifference to distinctive Christian truth as they had once held it. This was so to a marked extent, in old England as in New, in the last

century. The same perversion strikes you in Geneva, where Calvin unwillingly abandoned the Episcopacy. And even the German Churches, with all they had preserved from the Catholic past, have been greatly wanting in the power to conserve, maintain and witness to the true faith of Jesus Christ.

It is impossible that a Church like ours, with the historic life, the Creeds, the Liturgy, the Book of Common Prayer, the body of divinity in her great doctors, the landmarks which time has given her, should become essentially heretical. If any of her Ministers fall into errors, they are convicted of it whenever they open their eyes and look about them. They are forced to condemn themselves in the most solemn manner out of their own mouths as often as they engage in the public worship. They will generally be brought to a better mind, or else quietly go out from among us, "to their own place."

A valid Ministry may cease to preach Jesus Christ and Him crucified as the only Saviour of Sinners. Hence, there is no particular Church that may not fall. But a Church like ours cannot easily forget the source of her life, while worshipping in the consecrated language of her ancient and Catholic forms of devotion. The Episcopal Church inherits and rightly possesses all the Christian treasures of past ages. Chief among these are the Creeds and offices of her Prayer Book, so full of Christ, and of the very "marrow of true divinity." It is a source of strength beyond human power of estimation.

6. We have spoken of the power of the Church, Episcopally constituted, to resist and overcome error on the negative, rationalizing, ultra-Protestant side. She is equally so on the side of accretions to Catholic faith and practice. The popular feeling against Romanism is utterly worthless as a basis of controversy. The argument from its superstitions and abuses is worse than useless against a learned and practiced antagonist. Ultra-Protestantism has no ground on which to make a successful stand against Rome. The fact that that Church has a history going back to the Apostles' times, gives that corrupt communion an advantage from which she has gained many a triumph over the champions of Protestant Bodies that are confessedly recent, with no bond of union among themselves, divided from each other for reasons wholly outside the Faith of Christ, for things indifferent, non-essentials, with no Ministry of Apostolic succession, no history. Such bodies do not oppose any effectual barrier against Rome. She has witnessed their rise, their strength often wasted in fruitless conflicts with each other, the many changes, variations and vicissitudes of most of them, of many the decline and fall. She may fairly hope to stand when most of them are forgotten.

But against an intelligent Greek of the Russian or old Oriental Communions, an old Catholic, like Bishop Hertzog, and especially an Anglican or Anglo-American Catholic, representatives of Churches which are in their Apos-

tolic lineage as ancient as Rome, she has no such advantage. Their claims are as good as hers. They, too, are Apostolic and Catholic. Some of them may claim a greater antiquity. Some of them are reformed, and show a truer, purer Catholicity. The advantage is on their side, in so far as they are nearer the Early Church in their faith and practice. The Anglican is the best possible position for defense or assault. The great works against Romanism, its corruptions and arrogant pretensions, are unquestionably written by the great Divines of the Church of England. There is scarcely any work of this kind of permanent value written by any others. In the historical argument which is the strength of Rome, the advantage is all with us. We are able to stand on the famous challenge of Bishop Jewell, the most learned and one of the ablest of the English Reformers, and prove that every feature of doctrine and practice of modern Romanism is not only not taught, but is clearly condemned by the voice of the Church in her great Doctors and in her Councils of the first six centuries. The weapons of Rome are thus effectually turned against her. She is shown to be modern in all that is without the sanction of antiquity. Her corruptions are all innovations.

7. Summing up what may be said, the Church is strong because she is Christ's own Church, His own Institution "against which the Gates of Hell cannot prevail." Her strength is in Him. The power of His Spirit is the source

of all her life and efficiency. She may, indeed, at times and in some places fall very far short in the realization of her strength, and in the fulfillment of her Divine mission. Still we must judge of her from what Christ her Head and Founder constituted and made her to be. She is strong as being His Body, strong in her Corporate life, in her Sacramental system which gives oneness with Him, and enables her ever to hold Him forth, and to show His death, and to be participant of His resurrective life, making her, as Bishop Jeremy Taylor says, "the extension of His incarnation," His incarnate Body or Divine Humanity, and His representative in the world.

III. But doubtless there are some who will still allege that all forms of the Church are variable, to be determined by the environment, and judged by their results, and that what was at first an experiment gains by time a sufficient sanction, and a *de facto* Ministry becomes *de jure*. This may be all true so far as applicable to what is not *essential*, not belonging to the divine type and plan, not of divine and perpetual obligation; such as the Ministries of laymen, Sisterhoods, Deaconesses, Brotherhoods; all that belongs to business arrangement, and much in the sphere of public worship. But it has been shown not to be true in the fundamental orders of the Ministry. It is not true in relation to the Sacraments. The things that *characterize* the Church and makeit what it is are not variable. The essential type of

the organization, all that is essential in it, must continue the same throughout all outward variations. We have given full credit to the zeal and efficiency of our brethren who are not with us and the success of their labors as members by their baptism of the Catholic Church, "the mystical body of Christ's faithful people." We are far from claiming that all that has been done in the cause of Christ, has been accomplished by Ministers Episcopally ordained. It is often the case that a layman devoting himself according to his privilege and duty to works of mercy on behalf of the bodies and the souls of men, accomplishes more than many well meaning but inefficient clergymen. So, too, of a book, no matter by whom written, it may be the means of greater good to a greater number than the personal labors of a lifetime, of one of the ablest and most devoted of Christian Ministers. God always honors the preaching of His truth by whomsoever done. "The brethren" of the Apostolic Church could find ways of "preaching the word" that were legitimate and successful. In the primitive times Churches were sometimes founded by laymen and were afterwards fully organized with the authoritative Ministry. I would honor all who feel themselves called to work for Christ and His cause, by whatsoever name they are called. But, so far as concerns those whom we are to account of as "the Ministers of Christ and Stewards of the Mysteries of God" (1 Cor. iv, 1) we must still in all charity hold it as

a law, that the Ministry is involved in the Priesthood and other offices of Jesus Christ, and is "ordained for men in things pertaining to God;" and that "no man taketh this honor unto himself but he that is called of God as was Aaron" (Heb. v, 1, 4), and "that no man shall be accounted or taken to be a lawful Bishop, Priest or Deacon in this Church," except under the conditions of our Ordinal. No others can "preach in our pulpits;" no others can Minister to our people. Surely we are not to be blamed for adhering conscientiously to a law which has prevailed from the beginning. We can not surely be called upon to change our Canons at the instance of every new denomination that arises. The precedents of all past ages are not to be lightly set aside to suit the views of those who ignore them. It were strange, indeed, if we were required to welcome the ministrations of those of whose faith we must be entirely ignorant, and of the correctness of whose teaching we could have no possible security; who might undertake to instruct us in political and social science, or modern schemes of benevolence, the peculiar machinery of religious excitements, or any type or degree of heresy. They who teach for us must be amenable to us; they must be subject to our authority. And it is stranger still that we should be expected to condemn, as on the principles we hold as fundamental we should regard ourselves as condemning by implication, the Divine Founder of the Church's Ministry, the Apostles who estab-

lished it and the Christian centuries that have adhered to it as essential to the Church's integrity. There are some in the Church who in theory, if not in practice, deny these principles. But of them this must be said: Loyalty to the Church, to her essential constitution, is imperatively demanded in these times. If all good citizens ought to despise disloyalty, which carried out into act, is treason to the government, surely a like feeling of reprobation and of horror must rise in the hearts of Christian men in view of teaching and action in reference to the Church, and its government and authority, on the part of her subjects and sworn defenders, which is of the same character and in a higher sphere. We prove our position to be right. Our argument never has been answered. We stand before the world justified by Scripture and History. It is only the shallowest of a shallow age that could fault us for a course of conduct with reference to others, that is the necessary result of a doctrine that is fundamental in Churchmanship, and of a position we know to be secure, and that has over and over again proved itself to be impregnable against all assailants. Those at least who are of us, must be with us, in maintaining our position and our principles.

But if others outside the Apostolic Church may do so much good, what, after all, is the practical advantage of maintaining so strenuously the Ministry of Apostolic succession? We have seen how necessary this Ministry has ever proved itself to be in the perpetuation of the Catholic

Creeds, in which are comprehended the essential facts and doctrines of Christianity. We believe it to be necessary also for like reasons, both for Ministers and people, for the right exercise of the office and the due profiting therefrom.

Every Minister Episcopally ordained is justified in taking, and must, if true to his convictions, take this position. I am as certain as a man can be of anything resting on Scriptural, historical and moral grounds, that I am a Minister of Jesus Christ. I have the utmost assurance that I was called, tried, examined and admitted to the Ministry by lawful authority. I was "called of God as was Aaron" by a divine prompting and a valid ordination, or I would not dare to take upon myself this office and administration. I am therefore Christ's Ambassador. I am clothed with His authority. It is in His Name that I speak and act officially. "My doctrine is not mine, but His that sent me." It is Christ's message to the people "whether they will hear or whether they will forbear"(Ezek. ii, 7). To refuse it is a rejection of Christ. I am empowered to give the Sacramental seals of regenerating and sanctifying grace. When I receive the infant child into the Christian Covenant it is Christ Who will make the Sacrament a regeneration, the birth from above of water and the Spirit. (St. John iii, 5.) It is Christ Who takes the child into His arms, lays His hands upon it and blesses it and causes it to be born into His kingdom. When I give to worthy receivers

the consecrated elements of the Holy Supper, it is Christ Who is present, and makes them His Body and Blood, which is meat indeed and drink indeed, and which confers eternal life. It is Christ Who, by me rightly exercising the authority He gives me, remits and retains sins. I hold the keys of the Kingdom of Heaven! What a fearful responsibility! Who is sufficient for these things? I may shrink from it as too awful for mortal man. My own sinfulness, weakness, inefficiency, are all before me. But I know that He Who sends will uphold me. It is His commission I bear. I am, therefore, immeasurably strengthened. I can rise above my natural self. Through Christ strengthening me I can do all things. Naturally timid, I can be "bold in our God to speak the Gospel of God with much contention." (Thes. ii, 2.) I magnify mine office. I dare not be a man-pleaser. I dare not pander to the popular tastes and opinions. I must teach and exemplify the Faith as delivered once for all in the beginning, as the Church hath received it, as it has been believed "always, everywhere and by all." I must preach the Word, be instant in season, out of season, reprove, rebuke, exhort, with all long suffering and doctrine and make full proof of my Ministry, however many there be who will not endure sound doctrine, who have itching ears, and after their own lusts, heap to themselves teachers, and who turn their ears from the truth and are turned to fables. (1 Tim. iv, 2, 3, 4.) This is the position of every man who, by an ordination, the

validity of which is undoubted, is a Minister of Jesus Christ. Is it not an advantage to be able to assume it? Is not the best success probable? Are not the highest results to be expected? I know that there are non-Episcopal Ministers who assume it. But I believe it is on the ground of a conviction that they have received the Ministry in the line of a succession reaching back to the Apostles, coming indeed since the sixteenth century through Presbyters, but in their estimation none the less validly conferred upon them. And who can doubt that the Ministry of such is the more effective for this conviction?

There are two classes of Ministers: those who preach Christ and those who preach about Him; those who preach the Faith, and those who preach opinions about the Faith; those who stand boldly for Christ and His truth according to Holy Scripture and the Faith of the universal Church, not according to this man or that, and those who look for themes that may be acceptable, to whom human authority is controlling, and thinkings and opinions are instead of the absolute Truth which, in order to be saving, must be received in the faith of the inmost heart and mind. It is believed that the difference largely depends upon whether the source of authority to minister in holy things is regarded as from above or from below, from Christ Himself or from the congregation.

And the people can profit in the highest and best sense from a Ministry conscious of its Divine credentials. It is

promotive of reverence for God and for things Sacred, the necessary condition of a well proportioned, symmetrically developed Christian character, and the want of which is one of the crying sins of this country. They listen to Christ's Ambassador, sent to them, placed over them in the Lord. He is solemnized with the thought that he exercises an office most honorable and weighty, and that eternal consequences depend upon his fidelity to his trust. He is grave in demeanor, reverent in attitude, sound in speech that may not be condemned. There is no levity, no trifling about him. Fanciful theories, private opinions, sensational topics, devices to attract the public ear, find no place with him. The people must catch something of his spirit. Reverence is contagious. Low and common thoughts in God's House are banished. The truth comes home as the truth of God. People dare not criticise it in a profane spirit. They lay it to heart and feel it their duty to act upon it. The word is mixed with faith in the hearers. Holiness is promoted. God's Name is hallowed and His Kingdom advanced.

And such a Ministry will command the respect and confidence necessary to obedience to the injunction: "Obey them that have the rule over you and submit yourselves" (Heb. xiii, 17). The clergy will be honored as men generally are, according to the degree in which they respect themselves, and their sense of the greatness of their office. If they act as becomes true Ministers of Christ, no good

man can speak lightly of them or their office and work. Whether they instruct, entreat, reprove, or rebuke, it will be taken in good part; it will be with seeming thankfulness, even though it be not heeded.

Congregations under such a Ministry will come to have a deep sense of the sacredness of the things of God and of the honor of His Name. His authority will be recognized. His servants will be trusted, obeyed and loved. A spirit of obedience will be promoted. Insubordination in families and in the State will be less frequent. Children will be practically taught the fifth Commandment, and will show the fruits of a training in the nurture and admonition of the Lord.

Such will be the natural fruits of a Ministry that is conscious of its legitimacy. While a Ministry that regards itself as of or from men will be accordingly regarded. It will be that of mere voluntary teachers. Without the proper supports of authority, all reverence, confidence and obedience will ultimately depart.

May the Lord of the harvest send laborers, such as He needs, into His harvest!

O, Almighty God, Who hast built Thy Church on the foundation of the Apostles and Prophets, Jesus Christ Himself being the head Corner Stone: Grant us so to be joined together in unity of Spirit by their doctrine, that we may be made an holy Temple acceptable unto Thee: Through Jesus Christ, our Lord. *Amen.*

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